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HESIOI

THE SHIELD
CATALOGUE OF WOMEN
OTHER FRAGMENTS

EDITED AND TRANSLATED BY

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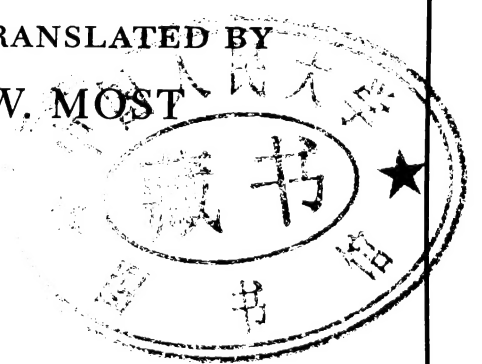

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PREFACE

This second volume of the Loeb Classical Library edition of Hesiod contains a selection of the remains of Hesiodic poetry, i.e., those works that were ascribed to Hesiod in antiquity but were most likely not composed by Hesiod himself: *The Shield* (of Heracles), the *Catalogue of Women* (or *Ehoiai*), and various other poems that exist today at best in the form of more or less exiguous fragments. It also contains an index to both volumes. Hesiod's own poems—the *Theogony* and the *Works and Days*—are to be found in the first volume of this edition, together with an introduction and selected testimonia illustrating ancient views of Hesiod's life and writings.

ABBREVIATIONS AND SYMBOLS

BE	*Bulletin épigraphique*
DK	Hermann Diels, Walther Kranz, *Die Fragmente der Vorsokratiker,* fifth edition (Berlin, 1934–1937)
FGrHist	Felix Jacoby, *Die Fragmente der griechischen Historiker* (Berlin and Leiden, 1923–1958)
FHG	Carolus et Theodorus Müller, *Fragmenta Historicorum Graecorum* (Paris, 1841–1873)
GP^2	Bruno Gentili, Carlo Prato, *Poetae Elegiaci,* second edition (Leipzig-Munich and Leipzig, 1988–2002)
JöByzG	*Jahrbuch der österreichischen Byzantinischen Gesellschaft*
K. A.	Rudolf Kassel, Colin Austin, *Poetae Comici Graeci* (Berlin-New York, 1983–2001)
OCT^3	Friedrich Solmsen, Reinhold Merkelbach, M. L. West, *Hesiodi Theogonia, Opera et Dies, Scutum, Fragmenta selecta,* third edition (Oxford, 1990)
SEG	*Supplementum Epigraphicum Graecum*
SH	Hugh Lloyd-Jones and Peter Parsons, *Supplementum Hellenisticum* (Berlin, 1983)

ABBREVIATIONS

SOD	Peter Stork, Jan Max van Ophuijsen, Tiziano Dorandi, *Demetrius of Phalerum: the Sources, Text and Translation,* in W. W. Fortenbaugh and Eckart Schütrumpf (eds.), *Demetrius of Phalerum: Text, Translation and Discussion* (New Brunswick-London, 1999), pp. 1–310
SVF	Hans von Arnim, *Stoicorum Veterum Fragmenta* (Leipzig, 1903–1905)
ZPE	*Zeitschrift für Papyrologie und Epigraphik*

[ ]	words restored where the manuscript is damaged
< >	editorial insertion
{ }	editorial deletion
† †	corruption in text

ΑΣΠΙΣ

. . . Ἡ οἵη προλιποῦσα δόμους καὶ πατρίδα γαῖαν
ἦλυθεν ἐς Θήβας μετ᾽ ἀρήιον Ἀμφιτρύωνα
Ἀλκμήνη, θυγάτηρ λαοσσόου Ἠλεκτρύωνος·
ἦ ῥα γυναικῶν φῦλον ἐκαίνυτο θηλυτεράων
εἶδεί τε μεγέθει τε· νόον γε μὲν οὔ τις ἔριζε
τάων ἃς θνηταὶ θνητοῖς τέκον εὐνηθεῖσαι.
τῆς καὶ ἀπὸ κρῆθεν βλεφάρων τ᾽ ἄπο κυανεάων
τοῖον ἄηθ᾽ οἷόν τε πολυχρύσου Ἀφροδίτης.
ἣ δὲ καὶ ὡς κατὰ θυμὸν ἑὸν τίεσκεν ἀκοίτην,
ὡς οὔ πώ τις ἔτισε γυναικῶν θηλυτεράων·
ἦ μέν οἱ πατέρ᾽ ἐσθλὸν ἀπέκτανε ἶφι δαμάσσας,
χωσάμενος περὶ βουσί· λιπὼν δ᾽ ὅ γε πατρίδα γαῖαν
ἐς Θήβας ἱκέτευσε φερεσσακέας Καδμείους.
ἔνθ᾽ ὅ γε δώματ᾽ ἔναιε σὺν αἰδοίῃ παρακοίτι
νόσφιν ἄτερ φιλότητος ἐφιμέρου, οὐδέ οἱ ἦεν
πρὶν λεχέων ἐπιβῆναι ἐυσφύρου Ἠλεκτρυώνης
πρίν γε φόνον τείσαιτο κασιγνήτων μεγαθύμων

THE SHIELD

(1) . . . Or like her:[1] leaving behind her houses and her father's land, she came to Thebes following warlike Amphitryon—Alcmene, the daughter of host-rousing Electryon. She surpassed the tribe of female women in form and in size; and as for her mind, no one could contend with her among those born by mortal women bedded to mortal men. From her head and dark eyebrows it wafted just as from golden Aphrodite's. And in her spirit she honored her husband as no other female woman ever yet honored hers. In truth, he had slain her fine father, overpowering him with force, angry on account of oxen; but he left his fatherland and came as a suppliant to Thebes, to the shield-bearing Cadmeans. There he dwelt in mansions with his reverend wife, but without partaking in amorous love at all: for he was not allowed to go up into the bed of Electryon's fine-ankled daughter until he had avenged the murder of his wife's great-spirited brothers and burned

[1] Verses 1–56 were also transmitted in antiquity as part of the *Catalogue of Women*, cf. T52 and Fr. 139.

ἧς ἀλόχου, μαλερῷ δὲ καταφλέξαι πυρὶ κώμας
ἀνδρῶν ἡρώων Ταφίων ἰδὲ Τηλεβοάων.
τὼς γάρ οἱ διέκειτο, θεοὶ δ' ἐπὶ μάρτυροι ἦσαν·
τῶν ὅ γ' ὀπίζετο μῆνιν, ἐπείγετο δ' ὅττι τάχιστα
ἐκτελέσαι μέγα ἔργον, ὅ οἱ Διόθεν θέμις ἦεν.
τῷ δ' ἅμα ἰέμενοι πολέμοιό τε φυλόπιδός τε
Βοιωτοὶ πλήξιπποι, ὑπὲρ σακέων πνείοντες,
Λοκροί τ' ἀγχέμαχοι καὶ Φωκῆες μεγάθυμοι
ἕσποντ'· ἦρχε δὲ τοῖσιν ἐὺς πάις Ἀλκαίοιο
κυδιόων λαοῖσι. πατὴρ δ' ἀνδρῶν τε θεῶν τε
ἄλλην μῆτιν ὕφαινε μετὰ φρεσίν, ὥς ῥα θεοῖσιν
ἀνδράσι τ' ἀλφηστῇσιν ἀρῆς ἀλκτῆρα φυτεύσαι.
ὦρτο δ' ἀπ' Οὐλύμποιο δόλον φρεσὶ βυσσοδομεύων,
ἱμείρων φιλότητος ἐυζώνοιο γυναικός,
ἐννύχιος· τάχα δ' ἷξε Τυφαόνιον· τόθεν αὖτις
Φίκιον ἀκρότατον προσεβήσατο μητίετα Ζεύς.
ἔνθα καθεζόμενος φρεσὶ μήδετο θέσκελα ἔργα·
αὐτῇ μὲν γὰρ νυκτὶ τανισφύρου Ἠλεκτρυώνης
εὐνῇ καὶ φιλότητι μίγη, τέλεσεν δ' ἄρ' ἐέλδωρ·
αὐτῇ δ' Ἀμφιτρύων λαοσσόος, ἀγλαὸς ἥρως,
ἐκτελέσας μέγα ἔργον ἀφίκετο ὅνδε δόμονδε,
οὐδ' ὅ γ' ἐπὶ δμῶας καὶ ποιμένας ἀγροιώτας
ὦρτ' ἰέναι, πρίν γ' ἧς ἀλόχου ἐπιβήμεναι εὐνῆς·
τοῖος γὰρ κραδίην πόθος αἴνυτο ποιμένα λαῶν.
ὡς δ' ὅτ' ἀνὴρ ἀσπαστὸν ὑπεκπροφύγῃ κακότητα
νούσου ὑπ' ἀργαλέης ἠὲ καὶ κρατεροῦ ὑπὸ δεσμοῦ,
ὥς ῥα τότ' Ἀμφιτρύων χαλεπὸν πόνον ἐκτολυπεύσας

with ravening fire the villages of the men, the heroes, Taphians and Teleboans. For this was how it was settled for him, and the gods were witnesses upon it; he dreaded their wrath, and he hastened as quickly as possible to fulfill the great deed that was Zeus' established right for him. Together with him went the horse-smiting Boeotians, eager for war and battle, panting above their shields, and the close-fighting Locrians and the great-spirited Phocians; and Alcaeus' good son commanded them, glorying in his army.

(27) But the father of men and of gods was weaving a different scheme in his spirit, to produce a protector against ruin for gods and for men who live on bread. He rushed from Olympus by night, planning deception in the depths of his soul, desiring the love of a fine-girdled woman; he quickly reached Typhaonium, and from there the counsellor Zeus went up lofty Mount Phicion. Sitting there, he devised wondrous deeds in his spirit: for that very night he mingled with Electryon's long-ankled daughter in her loving bed, and he fulfilled his desire. On that same night host-rousing Amphitryon, the splendid hero, arrived home after he had fulfilled the great deed; and he did not hasten to go to his slaves and countryside shepherds before he had gone up into his wife's bed—such desire had seized the heart of the shepherd of the hosts. Just as when a man joyously escapes evil, from distressful illness or else from strong bondage, so too Amphitryon arrived home joyfully

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18 καταφλέξαι Π_5 Π_{37} Spc: πυρὶ κατ. *b*JF

39 γ' ἐπὶ codd.: γε πρὶν Σ^{zl} (unde γρ. πρὶν Z)

42–5 exp. Mazon: ante 39 traiec. Kinkel: duas conceptiones (39–41, 42–5) agnovit Wilamowitz

ἀσπασίως τε φίλως τε ἑὸν δόμον εἰσαφίκανεν.
παννύχιος δ' ἄρ' ἔλεκτο σὺν αἰδοίῃ παρακοίτι
τερπόμενος δώροισι πολυχρύσου Ἀφροδίτης.
ἣ δὲ θεῷ δμηθεῖσα καὶ ἀνέρι πολλὸν ἀρίστῳ
Θήβῃ ἐν ἑπταπύλῳ διδυμάονε γείνατο παῖδε,
οὐκέθ' ὁμὰ φρονέοντε· κασιγνήτω γε μὲν ἤστην·
τὸν μὲν χειρότερον, τὸν δ' αὖ μέγ' ἀμείνονα φῶτα
δεινόν τε κρατερόν τε, βίην Ἡρακληείην,
τὸν μὲν ὑποδμηθεῖσα κελαινεφέι Κρονίωνι,
αὐτὰρ Ἰφικλῆα δορυσσόῳ Ἀμφιτρύωνι·
κεκριμένην γενεήν, τὸν μὲν βροτῷ ἀνδρὶ μιγεῖσα,
τὸν δὲ Διὶ Κρονίωνι, θεῶν σημάντορι πάντων.

ὃς καὶ Κύκνον ἔπεφνεν, Ἀρητιάδην μεγάθυμον.
εὗρε γὰρ ἐν τεμένει ἑκατηβόλου Ἀπόλλωνος
αὐτὸν καὶ πατέρα ὃν Ἄρηα, ἄατον πολέμοιο,
τεύχεσι λαμπομένους σέλας ὥς πυρὸς αἰθομένοιο,
ἑσταότ' ἐν δίφρῳ· χθόνα δ' ἔκτυπον ὠκέες ἵπποι
νύσσοντες χηλῇσι, κόνις δέ σφ' ἀμφιδεδήει
κοπτομένη πλεκτοῖσιν ὑφ' ἅρμασι καὶ ποσὶν ἵππων·
ἅρματα δ' εὐποίητα καὶ ἄντυγες ἀμφαράβιζον
ἵππων ἰεμένων. κεχάρητο δὲ Κύκνος ἀμύμων,
ἐλπόμενος Διὸς υἱὸν ἀρήιον ἡνίοχόν τε
χαλκῷ δῃώσειν καὶ ἀπὸ κλυτὰ τεύχεα δύσειν.
ἀλλά οἱ εὐχωλέων οὐκ ἔκλυε Φοῖβος Ἀπόλλων·
αὐτὸς γάρ οἱ ἐπῶρσε βίην Ἡρακληείην.
πᾶν δ' ἄλσος καὶ βωμὸς Ἀπόλλωνος Παγασαίου
λάμπεν ὑπαὶ δεινοῖο θεοῦ τευχέων τε καὶ αὐτοῦ,

and happily after he had wound up his difficult labor. For the whole night he lay abed with his reverend wife, delighting in the gifts of golden Aphrodite. And since she had been overpowered both by a god and by much the best man in seven-gated Thebes, she gave birth to twin boys, not like-minded—brothers they were, but the one was worse, the other man much better, terrible and strong, Heracles' force. To this one she gave birth overpowered by Cronus' black-clouded son, but to Iphicles overpowered by spear-rousing Amphitryon—offspring different from one another, the one because she mingled with a mortal man, the other with Zeus, Cronus' son, the commander of all the gods.

(57) He[2] killed Cycnus too, Ares' great-spirited son. For he found him in far-shooting Apollo's precinct, himself and his father Ares, insatiable for war, shining in their armor like the blaze of burning fire, standing in their chariot. The swift horses beat the ground, scraping it with their hooves, and the dust flamed around them, struck by the plaited chariots and the horses' feet; the well-made chariots and the chariot-rails rattled all around as the horses were raring to go. Excellent Cycnus rejoiced, expecting that he would slay Zeus' warlike, chariot-driving son with the bronze and strip off his famous armor. But Phoebus Apollo paid no heed to his prayers, for he himself roused up Heracles' force against him. The whole grove and altar of Pagasaean Apollo shone from the terrible god's armor

[2] Heracles.

πῦρ δ' ὡς ὀφθαλμῶν ἀπελάμπετο. τίς κεν ἐκείνου
ἔτλη θνητὸς ἐὼν κατεναντίον ὁρμηθῆναι
πλήν γ' Ἡρακλῆος καὶ κυδαλίμου Ἰολάου;
κείνων γὰρ μεγάλη τε βίη καὶ χεῖρες ἄαπτοι
ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.
ὅς ῥα τόθ' ἡνίοχον προσέφη κρατερὸν Ἰόλαον·
"Ἥρως ὦ Ἰόλαε, βροτῶν πολὺ φίλτατε πάντων,
ἦ τι μέγ' ἀθανάτους μάκαρας, τοὶ Ὄλυμπον ἔχουσιν,
ἤλιτεν Ἀμφιτρύων, ὅτ' ἐυστέφανον ποτὶ Θήβην
ἦλθε λιπὼν Τίρυνθον, ἐυκτίμενον πτολίεθρον,
κτείνας Ἠλεκτρύωνα βοῶν ἕνεκ' εὐρυμετώπων·
ἵκετο δ' ἐς Κρείοντα καὶ Ἠνιόχην τανύπεπλον,
οἵ ῥά μιν ἠσπάζοντο καὶ ἅρματα πάντα παρεῖχον,
ἦ δίκη ἔσθ' ἱκέτῃσι, τίον δ' ἄρα κηρόθι μᾶλλον.
ζῶε δ' ἀγαλλόμενος σὺν ἐυσφύρῳ Ἠλεκτρυώνῃ,
ᾗ ἀλόχῳ· τάχα δ' ἄμμες ἐπιπλομένων ἐνιαυτῶν
γεινόμεθ' οὔτε φυὴν ἐναλίγκιοι οὔτε νόημα,
σός τε πατὴρ καὶ ἐγώ· τοῦ μὲν φρένας ἐξέλετο Ζεύς,
ὃς προλιπὼν σφέτερόν τε δόμον σφετέρους τε τοκῆας
ᾤχετο τιμήσων ἀλιτήμενον Εὐρυσθῆα,
σχέτλιος· ἦ που πολλὰ μετεστοναχίζετ' ὀπίσσω
ἦν ἄτην ὀχέων· ἣ δ' οὐ παλινάγρετός ἐστιν.
αὐτὰρ ἐμοὶ δαίμων χαλεποὺς ἐπετέλλετ' ἀέθλους.
ὦ φίλος, ἀλλὰ σὺ θᾶσσον ἔχ' ἡνία φοινικόεντα
ἵππων ὠκυπόδων· μέγα δὲ φρεσὶ θάρσος ἀέξων
ἰθὺς ἔχειν θοὸν ἅρμα καὶ ὠκυπόδων σθένος ἵππων,
μηδὲν ὑποδδείσας κτύπον Ἄρεος ἀνδροφόνοιο,
ὃς νῦν κεκληγὼς περιμαίνεται ἱερὸν ἄλσος

and from the god himself, and it shone like fire from his eyes. What mortal would have dared to rush forward against him, except for Heracles and renowned Iolaus? For upon their massive limbs grew great strength and untouchable hands out of their shoulders.

(77) Then he[3] addressed the charioteer, strong Iolaus: "Oh hero Iolaus, much the dearest of all mortals, in truth Amphitryon mightily offended the blessed immortals who possess Olympus, when he left Tiryns, the well-founded city, and came to well-garlanded Thebes, after he had killed Electryon on account of broad-browed oxen. He came to Creon and to long-robed Henioche, who welcomed him and gave him all things fitting, which is justice for suppliants; and they honored him all the more in their hearts. And he lived exulting, together with Electryon's fine-ankled daughter, his wife; and soon, as the years revolved, we were born, your father and I, alike neither in build nor in thought. But Zeus took away his mind from him: leaving behind his house and his parents, he went off—cruel one!—to pay honor to impious Eurystheus. Surely he often groaned afterwards, enduring his calamity: yet it cannot be made good again.

(94) "But upon me a divinity has imposed difficult tasks. Come, my friend, quickly take hold of the swift-footed horses' purple reins; greatly increase the courage of your spirit and steer straight the swift chariot and the swift-footed horses' strength, not at all fearing the din of man-killing Ares, who now rages shrieking around the holy

[3] Heracles.

75–6 exp. Paley

Φοίβου Ἀπόλλωνος, ἑκατηβελέταο ἄνακτος·
ἦ μὴν καὶ κράτερός περ ἐὼν ἄαται πολέμοιο."
τὸν δ' αὖτε προσέειπεν ἀμώμητος Ἰόλαος·
"ἠθεῖ', ἦ μάλα δή τι πατὴρ ἀνδρῶν τε θεῶν τε
τιμᾷ σὴν κεφαλὴν καὶ ταύρεος Ἐννοσίγαιος,
ὃς Θήβης κρήδεμνον ἔχει ῥύεταί τε πόληα,
οἷον δὴ καὶ τόνδε βροτὸν κρατερόν τε μέγαν τε
σὰς ἐς χεῖρας ἄγουσιν, ἵνα κλέος ἐσθλὸν ἄρηαι.
ἀλλ' ἄγε δύσεο τεύχε' ἀρήια, ὄφρα τάχιστα
δίφρους ἐμπελάσαντες Ἄρηός θ' ἡμέτερόν τε
μαρνώμεσθ', ἐπεὶ οὔ τοι ἀτάρβητον Διὸς υἱὸν
οὐδ' Ἰφικλείδην δειδίξεται, ἀλλά μιν οἵω
φεύξεσθαι δύο παῖδας ἀμύμονος Ἀλκείδαο,
οἳ δή σφι σχεδόν εἰσι, λιλαιόμενοι πολέμοιο
φυλόπιδα στήσειν, τά σφιν πολὺ φίλτερα θοίνης."
ὣς φάτο· μείδησεν δὲ βίη Ἡρακληείη
θυμῷ γηθήσας· μάλα γάρ νύ οἱ ἄρμενα εἶπεν·
καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
"ἤρως ὦ Ἰόλαε, διοτρεφές, οὐκέτι τηλοῦ
ὑσμίνη τρηχεῖα· σὺ δ' ὡς πάρος ἦσθα δαΐφρων,
ὣς καὶ νῦν μέγαν ἵππον Ἀρίονα κυανοχαίτην
πάντη ἀναστρωφᾶν καὶ ἀρηγέμεν ὥς κε δύνηαι."
ὣς εἰπὼν κνημῖδας ὀρειχάλκοιο φαεινοῦ,
Ἡφαίστου κλυτὰ δῶρα, περὶ κνήμῃσιν ἔθηκε.
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε
καλὸν χρύσειον πολυδαίδαλον, ὅν οἱ ἔδωκε
Παλλὰς Ἀθηναίη, κούρη Διός, ὁππότ' ἔμελλε
τὸ πρῶτον στονόεντας ἐφορμήσεσθαι ἀέθλους.

grove of Phoebus Apollo, the far-shooting lord. In truth, strong though he is, he shall be satiated with war."

(101) Blameless Iolaus addressed him in turn: "Dear sir, in truth the father of men and of gods is doing you very great honor, and so too the bull-like Earth-Shaker,[4] who possesses Thebes' battlements and protects the city—such is this mortal too, strong and great, whom they are leading into your hands so that you can acquire fine glory. Come, put on war-like armor, so that we can wage battle, bringing Ares' chariot and our own near one another as quickly as possible, since he will not frighten Zeus's fearless son nor Iphicles'. No, I rather think that he will flee excellent Alcides' two descendants,[5] who are close to him, eager for war, to raise up battle—what is much dearer to them than a feast!"

(115) So he spoke; and Heracles' force smiled, rejoicing in his spirit, for what he had said pleased him greatly. Answering him he spoke winged words: "Hero Iolaus, nurtured by Zeus, the rough combat is no longer far off. Just as you were valorous earlier, so too keep turning now the great horse, black-maned Arion, in every direction, and help me however you can."

(122) He spoke thus and placed around his legs greaves of shining mountain-bronze, the famous gifts of Hephaestus. Second, he put around his chest a breast-plate, fine, golden, richly worked, which Pallas Athena, Zeus' daughter, had given him when first he was about to set out on his

[4] Poseidon.

[5] Usually "Alcides" designates Heracles; here it must refer instead to Alcaeus' son Amphitryon, whose two descendants (in a very broad sense of the term) are Heracles and Iolaus.

θήκατο δ' ἀμφ' ὤμοισιν ἀρῆς ἀλκτῆρα σίδηρον,
δεινὸς ἀνήρ· κοίλην δὲ περὶ στήθεσσι φαρέτρην
κάββαλεν ἐξόπιθεν· πολλοὶ δ' ἔντοσθεν ὀιστοὶ
ῥιγηλοί, θανάτοιο λαθιφθόγγοιο δοτῆρες·
πρόσθεν μὲν θάνατόν τ' εἶχον καὶ δάκρυσι μῦρον,
μέσσοι δὲ ξεστοί, περιμήκεες, αὐτὰρ ὄπισθε
μόρφνοιο φλεγύαο καλυπτόμενοι πτερύγεσσιν.
εἵλετο δ' ὄβριμον ἔγχος, ἀκαχμένον αἴθοπι χαλκῷ.
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην ἐύτυκτον ἔθηκε,
δαιδαλέην, ἀδάμαντος, ἐπὶ κροτάφοις ἀραρυῖαν,
ἥ τ' εἴρυτο κάρη Ἡρακλῆος θείοιο.
χερσί γε μὴν σάκος εἶλε παναίολον, οὐδέ τις αὐτὸ
οὔτ' ἔρρηξε βαλὼν οὔτ' ἔθλασε, θαῦμα ἰδέσθαι.
πᾶν μὲν γὰρ κύκλῳ τιτάνῳ λευκῷ τ' ἐλέφαντι
ἠλέκτρῳ θ' ὑπολαμπὲς ἔην χρυσῷ τε φαεινῷ
λαμπόμενον, κυάνου δὲ διὰ πτύχες ἠλήλαντο.
ἐν μέσσῳ δ' ἀδάμαντος ἔην Φόβος οὔ τι φατειός,
ἔμπαλιν ὀσσοισιν πυρὶ λαμπομένοισι δεδορκώς·
τοῦ καὶ ὀδόντων μὲν πλῆτο στόμα λευκαθεόντων,
δεινῶν, ἀπλήτων, ἐπὶ δὲ βλοσυροῖο μετώπου
δεινὴ Ἔρις πεπότητο κορύσσουσα κλόνον ἀνδρῶν,
σχετλίη, ἥ ῥα νόον τε καὶ ἐκ φρένας εἵλετο φωτῶν
οἵτινες ἀντιβίην πόλεμον Διὸς υἷι φέροιεν.
τῶν καὶ ψυχαὶ μὲν χθόνα δύνουσ' Ἄιδος εἴσω
αὐτῶν, ὀστέα δέ σφι περὶ ῥινοῖο σαπείσης
Σειρίου ἀζαλέοιο κελαινῇ πύθεται αἴῃ.

painful tasks. He set around his shoulders the iron, the protector against ruin—that terrible man. After this he cast around his chest the hollow quiver; many arrows were inside, chilling, givers of speechless death: for in front they held death and trickled with tears, in the middle they were smooth, very long, and in back they were covered with the feathers of a fiery red eagle. He grasped his strong spear, sharpened with gleaming bronze. Upon his powerful head he placed a well-made helmet, well worked, made of adamant, fitting closely upon his temples, which protected god-like Heracles' head.

(139) With his hands he grasped a shield, all flashing—no one ever broke through it by striking it nor smashed it, a wonder to see. For the whole thing glittered in a circle with gypsum and white ivory and electrum, and shone with gleaming gold; and dark blue plates had been fastened onto it.

(144) In the middle was Fear, made of adamant, unspeakable, glaring backwards with eyes shining like fire. His mouth was full of white teeth, terrible, dreadful; and over his grim forehead flew terrible Strife, preparing for the battle-rout of men—cruel one, she took away the mind and sense of any men who waged open war against Zeus' son. Their souls go down beneath the earth to Hades, and when the flesh has decayed their bones rot away on the black earth under parching Sirius.

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135 εἵλετο Hermann: ἦσαν ὃ codd. αἴθ. χαλκῷ: εἵλετο χ. F: εἵλετο θυμῷ *m* 143 non leg. Σ^z, damn. Heyne
149 susp. Wolf
150 (=163)-3 exp. Schwarz, 151–9 Studniczka, 151–3 Lehrs al.

ἐν δὲ Προΐωξίς τε Παλίωξίς τε τέτυκτο,
ἐν δ' Ὁμαδός τε Φόνος τ' Ἀνδροκτασίη τε δεδήει,
ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ἐθύνεον, ἐν δ' ὁλοὴ Κὴρ
ἄλλον ζωὸν ἔχουσα νεούτατον, ἄλλον ἄουτον,
ἄλλον τεθνηῶτα κατὰ μόθον ἕλκε ποδοῖιν·
εἶμα δ' ἔχ' ἀμφ' ὤμοισι δαφοινεὸν αἵματι φωτῶν,
δεινὸν δερκομένη καναχῇσί τε βεβρυχυῖα.
ἐν δ' ὀφίων κεφαλαὶ δεινῶν ἔσαν, οὔ τι φατειῶν,
δώδεκα, ταὶ φοβέεσκον ἐπὶ χθονὶ φῦλ' ἀνθρώπων
οἵτινες ἀντιβίην πόλεμον Διὸς υἷι φέροιεν.
τῶν καὶ ὀδόντων μὲν καναχὴ πέλεν, εὖτε μάχοιτο
Ἀμφιτρυωνιάδης· τὰ δ' ἐδαίετο θαυματὰ ἔργα·
στίγματα δ' ὣς ἐπέφαντο ἰδεῖν δεινοῖσι δράκουσι·
κυάνεοι κατὰ νῶτα, μελάνθησαν δὲ γένεια.
ἐν δὲ συῶν ἀγέλαι χλούνων ἔσαν ἠδὲ λεόντων
ἐς σφέας δερκομένων, κοτεόντων θ' ἱεμένων τε.
τῶν καὶ ὁμιληδὸν στίχες ἤισαν, οὐδέ νυ τώ γε
οὐδέτεροι τρεέτην, φρῖσσόν γε μὲν αὐχένας ἄμφω.
ἤδη γάρ σφιν ἔκειτο μέγας λῖς, ἀμφὶ δὲ κάπροι
δοιοί, ἀπουράμενοι ψυχάς· κατὰ δέ σφι κελαινὸν
αἷμ' ἀπελείβετ' ἔραζ'· οἳ δ' αὐχένας ἐξεριπόντες
κείατο τεθνηῶτες ὑπὸ βλοσυροῖσι λέουσιν·
τοὶ δ' ἔτι μᾶλλον ἐγειρέσθην κοτέοντε μάχεσθαι,
ἀμφότεροι, χλοῦναί τε σύες χαροποί τε λέοντες.
ἐν δ' ἦν ὑσμίνη Λαπιθάων αἰχμητάων
Καινέα τ' ἀμφὶ ἄνακτα Δρύαντά τε Πειρίθοόν τε
Ὀπλέα τ' Ἐξάδιόν τε Φάληρόν τε Πρόλοχόν τε

(154) Upon it were wrought Pursuit and Rally; upon it burned Tumult and Murder and Slaughter; upon it was Strife, upon it rushed Battle-Din, upon it deadly Fate was dragging men by the feet through the battle, holding one who was alive but freshly wounded, another who was unwounded, another who had died. Around her shoulders she wore a cloak, purple with the blood of men, and she glared terribly and bellowed with a clanging sound.

(161) Upon it were the heads of terrible snakes, unspeakable, twelve of them: they frightened the tribes of any men upon the earth who waged open war against Zeus' son. There was a grinding of their teeth whenever Amphitryon's son fought. They were burning, these marvelous works: spots like marks were visible to see on the terrible serpents, dark along their backs, and their jaws were black.

(168) Upon it were herds of wild boars and of lions glaring at them, angry and eager. They were grouped in rows, and neither side was afraid but both made their neck hairs bristle. For a great lion was already lying between them, and around it were two boars, deprived of life, and their black blood was dripping down onto the ground; they were lying with their necks outstretched, dead, under the grim lions. Both sides were roused all the more to fight angrily, both the wild boars and the fierce-eyed lions.

(178) Upon it was the combat of the spear-bearing Lapiths around Caeneus their king, and Dryas and Peirithous and Hopleus and Exadius and Phalerus and

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154–60 susp. Welcker, secl. Furtwängler
156–59 exp. Heinrich (157–59 iam Schlichtegroll)
161–67 exp. G. F. Rohde 163 (=150) exp. Paley

Μόψόν τ' Ἀμπυκίδην, Τιταρήσιον, ὄζον Ἄρηος
Θησέα τ' Αἰγεΐδην, ἐπιείκελον ἀθανάτοισιν·
ἀργύρεοι, χρύσεια περὶ χροΐ τεύχε' ἔχοντες.
Κένταυροι δ' ἑτέρωθεν ἐναντίοι ἠγερέθοντο
ἀμφὶ μέγαν Πετραῖον ἰδ' Ἄσβολον οἰωνιστὴν
Ἄρκτόν τ' Οὔρειόν τε μελαγχαίτην τε Μίμαντα
καὶ δύο Πευκεΐδας, Περιμήδεά τε Δρύαλόν τε,
ἀργύρεοι, χρυσέας ἐλάτας ἐν χερσὶν ἔχοντες.
καί τε συναΐγδην ὡς εἰ ζωοί περ ἐόντες
ἔγχεσιν ἠδ' ἐλάτῃς αὐτοσχεδὸν ὠριγνῶντο.
ἐν δ' Ἄρεος βλοσυροῖο ποδώκεες ἕστασαν ἵπποι
χρύσεοι, ἐν δὲ καὶ αὐτὸς ἐναρσφόρος οὔλιος Ἄρης,
αἰχμὴν ἐν χείρεσσιν ἔχων, πρυλέεσσι κελεύων,
αἵματι φοινικόεις ὡς εἰ ζωοὺς ἐναρίζων,
δίφρου ἐπεμβεβαώς· παρὰ δὲ Δεῖμός τε Φόβος τε
ἕστασαν ἱέμενοι πόλεμον καταδύμεναι ἀνδρῶν.
ἐν δὲ Διὸς θυγάτηρ ἀγελείη Τριτογένεια,
τῇ ἰκέλη ὡς εἴ τε μάχην ἐθέλουσα κορύσσειν,
ἔγχος ἔχουσ' ἐν χειρὶ † χρυσέην τε τρυφάλειαν
αἰγίδα τ' ἀμφ' ὤμοις· ἐπὶ δ' ᾤχετο φύλοπιν αἰνήν.
ἐν δ' ἦν ἀθανάτων ἱερὸς χορός· ἐν δ' ἄρα μέσσῳ
ἱμερόεν κιθάριζε Διὸς καὶ Λητοῦς υἱὸς
χρυσείῃ φόρμιγγι· θεῶν δ' ἕδος ἁγνὸς Ὄλυμπος·
ἐν δ' ἀγορή, περὶ δ' ὄλβος ἀπείριτος ἐστεφάνωτο

186 Μίμαν τε West Peppmüller) 197 ἀγελείη: ὁλοὴ B (ὁλοὴ ἦν χρυσείην *m* ἐν χερσὶ φαεινήν τε *tr.* Hermann: ἐν χερσὶν ‹ἰδὲ› 199 ἐν(ὶ) χειρὶ BF(S): ἐν χερσὶ(ν) *b*J

Prolochus, and Mopsus of Titarus, Ampycus' son, scion of Ares, and Theseus, Aegeus' son, equal to the immortals—all of them silver, wearing golden armor on their skin. The Centaurs were gathered facing them on the other side around great Petraeus and Asbolus the augur, and Arctus and Orius and black-haired Mimas and Peuceus' two sons, Perimedes and Dryalus—all of them silver, holding golden fir trees in their hands. And rushing against one another, as though they were alive, they fought hand to hand with outstretched spears and fir trees.

(191) Upon it stood the swift-footed horses of grim Ares, made of gold, and upon it too was spoil-bearing, dire Ares himself, holding a spear in his hands, giving orders to the foot-soldiers, purple with blood as though he were slaying living men, mounted on his chariot. Beside him stood Fear and Rout, eager to plunge into the war of men.

(197) Upon it stood Zeus' daughter, leader of the war-host, Tritogeneia,[6] and she looked as though she wanted to prepare for battle, holding a spear in her hand, and a golden helmet, and the aegis around her shoulders. And she was going off towards dread battle.

(201) Upon it was the holy chorus of the immortals; and in the middle the son of Zeus and Leto was playing music, rousing desire, upon a golden lyre. The seat of the gods was hallowed Olympus; upon it was the assembly, and around

[6] Athena.

χρυσέην [τε] τρ. Bentley: ἔχουσα [ἐν] χερὶ (χεροῖν Paley) χρυσείην τε τρ. Goettling

203–4 exp. Goettling, θεῶν . . . 205 ἀγῶνι Bauermeister: duas recensiones varie refingunt Bergk, Wilamowitz

ἀθανάτων ἐν ἀγῶνι· θεαὶ δ' ἐξῆρχον ἀοιδῆς
Μοῦσαι Πιερίδες, λιγὺ μελπομένῃς ἐικυῖαι.
ἐν δὲ λιμὴν εὔορμος ἀμαιμακέτοιο θαλάσσης
κυκλοτερὴς ἐτέτυκτο πανέφθου κασσιτέροιο
κλυζομένῳ ἴκελος· πολλοί γε μὲν ἂμ μέσον αὐτοῦ
δελφῖνες τῇ καὶ τῇ ἐθύνεον ἰχθυάοντες
νηχομένοις ἴκελοι· δοιὼ δ' ἀναφυσιόωντες
ἀργύρεοι δελφῖνες †ἐφοίτων† ἔλλοπας ἰχθῦς.
τῶν δ' ὕπο χάλκειοι τρέον ἰχθύες· αὐτὰρ ἐπ' ἀκτῆς
ἧστο ἀνὴρ ἁλιεὺς δεδοκημένος, εἶχε δὲ χερσὶν
ἰχθύσιν ἀμφίβληστρον ἀπορρίψοντι ἐοικώς.
ἐν δ' ἦν ἠυκόμου Δανάης τέκος, ἱππότα Περσεύς,
οὔτ' ἄρ' ἐπιψαύων σάκεος ποσὶν οὔθ' ἑκὰς αὐτοῦ,
θαῦμα μέγα φράσσασθ', ἐπεὶ οὐδαμῇ ἐστήρικτο.
τὼς γάρ μιν παλάμαις τεῦξεν κλυτὸς Ἀμφιγυήεις,
χρύσεον· ἀμφὶ δὲ ποσσὶν ἔχεν πτερόεντα πέδιλα·
ὤμοισιν δέ μιν ἀμφὶ μελάνδετον ἆορ ἔκειτο
χαλκέου ἐκ τελαμῶνος· ὃ δ' ὥς τε νόημ' ἐποτᾶτο·
πᾶν δὲ μετάφρενον εἶχε κάρη δεινοῖο πελώρου,
Γοργοῦς· ἀμφὶ δέ μιν κίβισις θέε, θαῦμα ἰδέσθαι,
ἀργυρέη· θύσανοι δὲ κατηωρεῦντο φαεινοὶ
χρύσειοι· δεινὴ δὲ περὶ κροτάφοισι ἄνακτος
κεῖτ' Ἄιδος κυνέη νυκτὸς ζόφον αἰνὸν ἔχουσα.
αὐτὸς δὲ σπεύδοντι καὶ ἐρρίγοντι ἐοικὼς
Περσεὺς Δαναΐδης ἐτιταίνετο· ταὶ δὲ μετ' αὐτὸν

209 πολλοὶ . . . 211 ἴκ. non habet Π_{34} (expunxerat Peppmüller)

it measureless wealth was placed in the contest of the immortals. Goddesses were beginning the song, the Pierian Muses, and they looked as though they were singing piercingly.

(207) Upon it was wrought a good-mooring harbor of the invincible sea, circular, made of fully purified tin, and it looked as though it were undulating; in the middle of it rushed many dolphins here and there, fishing, and they looked as though they were swimming. Two silver dolphins, spouting, were †...† the mute fish; below them, the bronze fish were fleeing in fear. On the shore sat a man, a fisherman, watching; in his hands he held a casting-net for fish, and he looked like he was just about to heave it.

(216) Upon it was fine-haired Danae's son, the horseman Perseus, neither touching the shield with his feet nor far from it—a great wonder to observe, since nowhere was he attached to it. For that was how with his skilled hands the renowned Lame One had wrought him, made of gold. Around his feet he wore winged sandals; around his shoulders hung a black-bound sword from a bronze baldric. He flew like a thought. The head of a terrible monster, the Gorgon, covered his whole back; a pouch ran around it, a wonder to see, made of silver; shining tassels hung down from it, made of gold. The terrible helmet of Hades was set around the king's temples and held the dread darkness of night. Perseus himself, Danae's son, was outstretched, and he looked as though he were hastening and shuddering.

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212 ἐφοίτων codd. (ἐφοιβον, supra lineam ἐφοιβων F): ἐ]φοινεον Π_{34}: ἐφοίβεον von der Muehll: ἐφοίμεον West

Γοργόνες ἄπληστοί τε καὶ οὐ φαταὶ ἐρρώοντο
ἰέμεναι μαπέειν· ἐπὶ δὲ χλωροῦ ἀδάμαντος
βαινουσέων ἰάχεσκε σάκος μεγάλῳ ὀρυμαγδῷ
ὀξέα καὶ λιγέως· ἐπὶ δὲ ζώνῃσι δράκοντε
δοιὼ ἀπῃωρεῦντ' ἐπικυρτώοντε κάρηνα·
λίχμαζον δ' ἄρα τώ γε, μένει δ' ἐχάρασσον ὀδόντας
ἄγρια δερκομένω· ἐπὶ δὲ δεινοῖσι καρήνοις
Γοργείοις ἐδονεῖτο μέγας Φόβος. οἳ δ' ὑπὲρ αὐτέων
ἄνδρες ἐμαρνάσθην πολεμήια τεύχε' ἔχοντες,
τοὶ μὲν ὑπὲρ σφετέρης πόλιος σφετέρων τε τοκήων
λοιγὸν ἀμύνοντες, τοὶ δὲ πραθέειν μεμαῶτες.
πολλοὶ μὲν κέατο, πλέονες δ' ἔτι δῆριν ἔχοντες
μάρναν θ'. αἱ δὲ γυναῖκες ἐυδμήτων ἐπὶ πύργων
χαλκέων ὀξὺ βόων, κατὰ δ' ἐδρύπτοντο παρειάς,
ζωῇσιν ἴκελαι, ἔργα κλυτοῦ Ἡφαίστοιο.
ἄνδρες δ' οἳ πρεσβῆες ἔσαν γῆράς τε μέμαρπεν
ἀθρόοι ἔκτοσθεν πυλέων ἔσαν, ἂν δὲ θεοῖσι
χεῖρας ἔχον μακάρεσσι, περὶ σφετέροισι τέκεσσι
δειδιότες· τοὶ δ' αὖτε μάχην ἔχον. αἳ δὲ μετ' αὐτοὺς
Κῆρες κυάνεαι, λευκοὺς ἀραβεῦσαι ὀδόντας,
δεινωποὶ βλοσυροί τε δαφοινοί τ' ἄπληστοί τε
δῆριν ἔχον περὶ πιπτόντων· πᾶσαι δ' ἄρ' ἵεντο
αἷμα μέλαν πιέειν· ὃν δὲ πρῶτον μεμάποιεν
κείμενον ἢ πίπτοντα νεούτατον, ἀμφὶ μὲν αὐτῷ
βάλλ' ὄνυχας μεγάλους, ψυχὴ δ' Ἄιδόσδε κατῆεν
Τάρταρον ἐς κρυόεντ'· αἳ δὲ φρένας εὖτ' ἀρέσαντο
αἵματος ἀνδρομέου, τὸν μὲν ῥίπτασκον ὀπίσσω,

The Gorgons, dreadful and unspeakable, were rushing after him, eager to catch him; as they ran on the pallid adamant, the shield resounded sharply and piercingly with a loud noise. At their girdles, two serpents hung down, their heads arching forward; both of them were licking with their tongues, and they ground their teeth with strength, glaring savagely. Upon the terrible heads of the Gorgons rioted great Fear.

(237) Above them, men were fighting, wearing warlike armor, some warding off destruction for the sake of their city and their parents, others eager to sack it. Many were prostrate, but more were still engaged in conflict and were fighting. The women on the well-built bronze towers were crying out sharply and rending their cheeks, and they looked as though they were alive, the work of famous Hephaestus. The men who were elderly and whom old age had seized were crowded together outside the gates, and they held up their hands to the blessed gods, fearing for their sons; but these were engaged in battle. Behind them, the dark Fates, gnashing their white teeth, terrible-faced, grim, blood-red, dreadful, were engaged in conflict around those who were falling. They were all eager to drink black blood. Whomever they caught first, lying there or falling freshly wounded, she clenched around him her great claws, and his soul went down to Hades to chilling Tartarus. When they had satisfied their spirits with human blood, they would hurl him backwards, and going forward

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248–270 duas vel etiam quattuor recensiones dist. viri docti

254 *βάλλ<ον ὁμῶς>* van Lennep: *βάλλ<ον ἔπειτ'>* Hermann [*Ἀιδόσδε*] Hermann *κατῆεν* Wolf (fort. et Byz.): *κατεῖεν* codd.: *καθῖεν* (post *ψυχὴν*) F. Schwarz (*καθίει* Hermann)

ἂψ δ' ὅμαδον καὶ μῶλον ἐθύνεον αὖτις ἰοῦσαι.
Κλωθὼ καὶ Λάχεσίς σφιν ἐφέστασαν· ἣ μὲν ὑφήσσων
Ἄτροπος οὔ τι πέλεν μεγάλη θεός, ἀλλ' ἄρα ἥ γε
τῶν γε μὲν ἀλλάων προφερὴς τ' ἦν πρεσβυτάτη τε.
πᾶσαι δ' ἀμφ' ἑνὶ φωτὶ μάχην δριμεῖαν ἔθεντο·
δεινὰ δ' ἐς ἀλλήλας δράκον ὄμμασι θυμήνασαι,
ἐν δ' ὄνυχας χεῖράς τε θρασείας ἰσώσαντο.
πὰρ δ' Ἀχλὺς εἰστήκει ἐπισμυγερή τε καὶ αἰνή,
χλωρὴ ἀυσταλέη λιμῷ καταπεπτηυῖα,
γουνοπαχής, μακροὶ δ' ὄνυχες χείρεσσιν ὑπῆσαν·
τῆς ἐκ μὲν ῥινῶν μύξαι ῥέον, ἐκ δὲ παρειῶν
αἶμ' ἀπελείβετ' ἔραζ'· ἣ δ' ἄπλητον σεσαρυῖα
εἰστήκει, πολλὴ δὲ κόνις κατενήνοθεν ὤμους,
δάκρυσι μυδαλέη. παρὰ δ' εὔπυργος πόλις ἀνδρῶν,
χρύσειαι δέ μιν εἶχον ὑπερθυρίοις ἀραρυῖαι
ἑπτὰ πύλαι· τοὶ δ' ἄνδρες ἐν ἀγλαΐαις τε χοροῖς τε
τέρψιν ἔχον· τοὶ μὲν γὰρ ἐυσσώτρου ἐπ' ἀπήνης
ἤγοντ' ἀνδρὶ γυναῖκα, πολὺς δ' ὑμέναιος ὀρώρει·
τῆλε δ' ἀπ' αἰθομένων δαΐδων σέλας εἰλύφαζε
χερσὶν ἐνὶ δμῳῶν· ταὶ δ' ἀγλαΐῃ τεθαλυῖαι
πρόσθ' ἔκιον, τῇσιν δὲ χοροὶ παίζοντες ἕποντο·
τοὶ μὲν ὑπὸ λιγυρῶν συρίγγων ἵεσαν αὐδὴν
ἐξ ἁπαλῶν στομάτων, περὶ δέ σφισιν ἄγνυτο ἠχώ·
ἔνθεν δ' αὖθ' ἑτέρωθε νέοι κώμαζον ὑπ' αὐλοῦ,
τοί γε μὲν αὖ παίζοντες ὑπ' ὀρχηθμῷ καὶ ἀοιδῇ,
τοί γε μὲν αὖ γελόωντες ὑπ' αὐλητῆρι ἕκαστος

they would rush once again into the battle din and melee. Clotho and Lachesis stood over them; Atropos, somewhat smaller, was there, not an especially big goddess, but nonetheless she was superior to these others and the oldest one. All of them were waging bitter battle around one man; they glared terribly with their eyes at one another in their fury, and upon it they were equal to one another in their claws and fierce hands. Beside them stood Death-Mist, gloomy and dread, pallid, parched, cowering in hunger, thick-kneed; long claws were under her hands. From her nostrils flowed mucus, from her cheeks blood was dripping down onto the ground. She stood there, grinning dreadfully, and much dust, wet with tears, lay upon her shoulders.

(270) Beside them was a well-towered city of men, and seven golden gates, fitted to the lintels, encompassed it. The men were at pleasure, in revelries and choruses; some were leading a bride to her husband on a well-wheeled wagon, and a great wedding-song rose up. From afar rolled the blaze of burning torches in the hands of slaves, who walked in front, blooming in revelry, and performing choruses followed them. The men sent forth their voices from their soft mouths, accompanied by shrill panpipes, and around them spread the echo; while the women led the lovely chorus to the accompaniment of lyres. On the other side from there, young men were carousing, accompanied by a pipe, some performing in dance and song, while some walked in front, laughing each one with the pipe-player.

258–63 exp. Kuenneth

272 τε χοροῖς: λαοῖς *b* (RLM) 281 expunxit Solmsen

283 habet et Π_{35} sch. in Aristophanem: om. Byz.; alteri, immo tertiae recensioni trib. Hermann, exp. Deiters

πρόσθ' ἔκιον· πᾶσαν δὲ πόλιν θαλίαι τε χοροί τε
ἀγλαΐαι τ' εἶχον. τοὶ δ' αὖ προπάροιθε πόληος
νῶθ' ἵππων ἐπιβάντες ἐθύνεον. οἱ δ' ἀροτῆρες
ἤρεικον χθόνα δῖαν, ἐπιστολάδην δὲ χιτῶνας
ἐστάλατ'. αὐτὰρ ἔην βαθὺ λήιον· οἵ γε μὲν ἤμων
αἰχμῇς ὀξείῃσι κορωνιόωντα πέτηλα
βριθόμενα σταχύων, ὡς εἰ Δημήτερος ἀκτήν·
οἳ δ' ἄρ' ἐν ἐλλεδανοῖσι δέον καὶ ἔπιτνον ἀλωῇ·
οἳ δ' ἐτρύγων οἶνας, δρεπάνας ἐν χερσὶν ἔχοντες·
οἳ δ' αὖτ' ἐς ταλάρους ἐφόρευν ὑπὸ τρυγητήρων
λευκοὺς καὶ μέλανας βότρυας μεγάλων ἀπὸ ὄρχων,
βριθομένων φύλλοισι καὶ ἀργυρέῃς ἑλίκεσσιν.
οἳ δ' αὖτ' ἐς ταλάρους ἐφόρευν. παρὰ δέ σφισιν
ὄρχος
χρύσεος ἦν, κλυτὰ ἔργα περίφρονος Ἡφαίστοιο,
[τοί γε μὲν αὖ παίζοντες ὑπ' αὐλητῆρι ἕκαστος]
σειόμενος φύλλοισι καὶ ἀργυρέῃσι κάμαξι,
βριθόμενος σταφυλῇσι· μελάνθησάν γε μὲν αἴδε.
οἳ γε μὲν ἐτράπεον, τοὶ δ' ἤρυον. οἳ δὲ μάχοντο
πύξ τε καὶ ἑλκηδόν· τοὶ δ' ὠκύποδας λαγὸς ἦρευν
ἄνδρες θηρευταί, καὶ καρχαρόδοντε κύνε πρό,
ἱέμενοι μαπέειν, οἳ δ' ἱέμενοι ὑπαλύξαι.
πὰρ δ' αὐτοῖς ἵππῆες ἔχον πόνον, ἀμφὶ δ' ἀέθλῳ
δῆριν ἔχον καὶ μόχθον· ἐυπλεκέων δ' ἐπὶ δίφρων

292–300 varias recensiones agnovit L. Dindorf
293–5 secl. Paley, 293 ὑπὸ . . . 296 ἐφόρευν Schoemann, 294 μεγάλων . . . 296 ἐφόρευν Heinrich

Festivities and choruses and revelries filled the whole city.

(285) In front of the city, men were rushing mounted on horseback. Plowmen were breaking up the divine earth, and they were clothed in girt-up tunics. And there was a deep corn-field; with sharp tools some men were reaping the bending stalks which were weighed down with ears of corn, as though it were Demeter's grain; others were tying the sheaves with bands, and these were falling onto the threshing-floor; others were harvesting the vines, holding sickles in their hands; others again were carrying white and black grape clusters from the gatherers to baskets, from big vine-rows weighed down with leaves and silver tendrils. Others again were carrying them to baskets.[7] Beside them was a vine-row made of gold, the famous work of exceedingly wise Hephaestus, [others again, performing each one with a pipe-player][8] trembling with leaves and silver vine-props, weighed down with the grape-bunches; these were black. Some men were treading grapes, others were drawing off the juice.

(301) Other men were competing at boxing and wrestling. Others, huntsmen, were overtaking swift-footed hares, and there was a brace of jagged-toothed dogs in front, eager to catch them—while the others[9] were eager to escape. Beside them, horsemen were at hard toil: around a prize they were engaged in conflict and effort.

[7] The translation is conjectural; the text may be corrupt.

[8] This line, which cannot be satisfactorily integrated into the surrounding passage, may be a trace of an alternative version. Editors reject it.

[9] I.e. the hares.

296–300 damn. Guyet 299 exp. Wilamowitz

ἡνίοχοι βεβαῶτες ἐφίεσαν ὠκέας ἵππους
ῥυτὰ χαλαίνοντες, τὰ δ' ἐπικροτέοντα πέτοντο
ἅρματα κολλήεντ', ἐπὶ δὲ πλῆμναι μέγ' ἀύτευν.
οἳ μὲν ἄρ' ἀίδιον εἶχον πόνον, οὐδέ ποτέ σφιν
νίκη ἐπηνύσθη, ἀλλ' ἄκριτον εἶχον ἄεθλον.
τοῖσι δὲ καὶ προύκειτο μέγας τρίπος ἐντὸς ἀγῶνος,
χρύσειος, κλυτὰ ἔργα περίφρονος Ἡφαίστοιο.
ἀμφὶ δ' ἴτυν ῥέεν Ὠκεανὸς πλήθοντι ἐοικώς,
πᾶν δὲ συνεῖχε σάκος πολυδαίδαλον· οἳ δὲ κατ' αὐτὸν
κύκνοι ἀερσιπόται μεγάλ' ἤπυον, οἵ ῥά τε πολλοὶ
νῆχον ἐπ' ἄκρον ὕδωρ· παρὰ δ' ἰχθύες ἐκλονέοντο·
θαῦμα ἰδεῖν καὶ Ζηνὶ βαρυκτύπῳ, οὗ διὰ βουλὰς
Ἥφαιστος ποίησε σάκος μέγα τε στιβαρόν τε,
ἀρσάμενος παλάμῃσι. τὸ μὲν Διὸς ἄλκιμος υἱὸς
πάλλεν ἐπικρατέως· ἐπὶ δ' ἱππείου θόρε δίφρου,
εἴκελος ἀστεροπῇ πατρὸς Διὸς αἰγιόχοιο,
κοῦφα βιβάς· τῷ δ' ἡνίοχος κρατερὸς Ἰόλαος
δίφρου ἐπεμβεβαὼς ἰθύνετο καμπύλον ἅρμα.
ἀγχίμολον δέ σφ' ἦλθε θεὰ γλαυκῶπις Ἀθήνη,
καί σφεας θαρσύνουσ' ἔπεα πτερόεντα προσηύδα·
"Χαίρετε, Λυγκῆος γενεὴ τηλεκλειτοῖο·
νῦν δὴ Ζεὺς κράτος ὔμμι διδοῖ μακάρεσσιν ἀνάσσων
Κύκνόν τ' ἐξεναρεῖν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.
ἄλλο δέ τοί τι ἔπος ἐρέω, μέγα φέρτατε λαῶν·
εὖτ' ἂν δὴ Κύκνον γλυκερῆς αἰῶνος ἀμέρσῃς,
τὸν μὲν ἔπειτ' αὐτοῦ λιπέειν καὶ τεύχεα τοῖο,

Standing on the well-plaited chariots, the charioteers slacked the reins and urged the swift horses; the well-fastened chariots flew clattering and the naves of the wheels screeched loudly. They were at ceaseless toil, but they never achieved victory and the prize remained unawarded—set before them in the arena there was a large tripod too, made of gold, the famous work of exceedingly wise Hephaestus.

(314) Around the rim ran Ocean, and it looked as though it were in full flood; it held together the whole richly worked shield. Upon it were high-flying swans, calling loudly, and many were swimming on the surface of the water; beside them fish were being driven in rout—a wonder to see even for deep-thundering Zeus, through whose counsels Hephaestus had made the shield, big and massive, fitting it together with his skilled hands.

(320) Zeus' strong son wielded it forcefully, and he leapt onto his horse-chariot, springing lightly, like the lightning of his father, aegis-holding Zeus. His charioteer, strong Iolaus, mounted the car and guided the curved chariot.

(325) The goddess, bright-eyed Athena, went up close to them and spoke winged words, encouraging them: "Hail, offspring of far-famed Lynceus! Now Zeus, who rules over the blessed ones, is giving you supremacy to slay Cycnus and to strip his famous armor. Something else I shall tell you, by far greatest of the hosts. When you have deprived Cycnus of sweet life, leave him and his armor

αὐτὸς δὲ βροτολοιγὸν Ἄρη᾽ ἐπιόντα δοκεύσας,
ἔνθά κε γυμνωθέντα σάκευς ὕπο δαιδαλέοιο
ὀφθαλμοῖσιν ἴδῃς, ἔνθ᾽ οὐτάμεν ὀξέι χαλκῷ·
ἂψ δ᾽ ἀναχάσσασθαι, ἐπεὶ οὔ νύ τοι αἴσιμόν ἐστιν
οὔθ᾽ ἵππους ἐλέειν οὔτε κλυτὰ τεύχεα τοῖο."
ὣς εἰποῦσ᾽ ἐς δίφρον ἐβήσατο δῖα θεάων,
νίκην ἀθανάτῃς χερσὶν καὶ κῦδος ἔχουσα,
ἐσσυμένως. τότε δή ῥα διόγνητος Ἰόλαος
σμερδαλέον ἵπποισιν ἐκέκλετο· τοὶ δ᾽ ὑπ᾽ ὀμοκλῆς
ῥίμφ᾽ ἔφερον θοὸν ἅρμα κονίοντες πεδίοιο·
ἐν γάρ σφιν μένος ἦκε θεὰ γλαυκῶπις Ἀθήνη
αἰγίδ᾽ ἀνασσείσασα· περιστενάχησε δὲ γαῖα.
τοὶ δ᾽ ἄμυδις προγένοντ᾽ ἴκελοι πυρὶ ἠὲ θυέλλῃ,
Κύκνός θ᾽ ἱππόδαμος καὶ Ἄρης ἀκόρητος ἀυτῆς.
τῶν δ᾽ ἵπποι μὲν ἔπειθ᾽ ὑπεναντίοι ἀλλήλοισιν
ὀξεῖα χρέμισαν, περὶ δέ σφισιν ἄγνυτο ἠχώ.
τὸν πρότερος προσέειπε βίη Ἡρακληείη·
"Κύκνε πέπον, τί νυ νῶιν ἐπίσχετον ὠκέας ἵππους,
ἀνδράσιν οἵ τε πόνου καὶ ὀιζύος ἴδριές εἰμεν;
ἀλλὰ παρὲξ ἔχε δίφρον ἐύξοον ἠδὲ κελεύθου
εἶκε † παρὲξ ἰέναι † · Τρηχῖνάδε τοι παρελαύνω
ἐς Κήϋκα ἄνακτα· ὃ γὰρ δυνάμει τε καὶ αἰδοῖ
Τρηχῖνος προβέβηκε. σὺ δ᾽ εὖ μάλα οἶσθα καὶ
αὐτός·
τοῦ γὰρ ὀπυίεις παῖδα Θεμιστονόην κυανῶπιν.
ὦ πέπον, οὐ μὲν γάρ τοι Ἄρης θανάτοιο τελευτὴν
ἀρκέσει, εἰ δὴ νῶι συνοισόμεθα πτολεμίζειν.
ἤδη μέν τέ ἔ φημι καὶ ἄλλοτε πειρηθῆναι

there, and observe mortal-destroying Ares closely when he attacks: where you see with your eyes that he is unprotected under his well worked shield, strike there with the sharp bronze. Then retreat, for it is not fated for you to take either his horses or his famous armor."

(338) She spoke thus and went up eagerly into the chariot, revered among goddesses, holding victory and glory in her immortal hands. Then Zeus-born Iolaus called terrifyingly to the horses, and at his call they lightly bore the swift chariot, raising dust over the plain; for by shaking her aegis the goddess, bright-eyed Athena, had cast strength into them, and all around the earth groaned. Horse-taming Cycnus and Ares insatiable for the battle-cry came forward at the same time, like fire or a blast of wind. Then their horses neighed sharply, facing one another, and around them spread the echo.

(349) Heracles' force addressed him first: "Cycnus, my fine fellow, why are you directing your swift horses towards us, towards men who are experts in toil and distress? No, drive your well-polished chariot to the side and yield way, go to the side of the road. I am driving past to Trachis, to King Ceyx, for he is preeminent in power and respect in Trachis. You know this very well yourself, for you are married to his daughter, dark-eyed Themistonoe. My fine fellow, if we two come together to do battle, Ares will not ward off the end of death from you. Once before, I declare, he already made trial of my spear, when he stood opposing

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333 ἐπιόντα: ἐπὶ νῶτα *b*S

339–40 recentiori poetae trib. Hermann

ἔγχεος ἡμετέρου, ὅθ' ὑπὲρ Πύλου ἠμαθόεντος
ἀντίος ἔστη ἐμεῖο, μάχης ἄμοτον μενεαίνων.
τρὶς μὲν ἐμῷ ὑπὸ δουρὶ τυπεὶς ἠρείσατο γαίῃ
οὐταμένου σάκεος, τὸ δὲ τέτρατον ἤλασα μηρὸν
παντὶ μένει σπεύδων, διὰ δὲ μέγα σαρκὸς ἄραξα·
πρηνὴς δ' ἐν κονίῃσι χαμαὶ πέσεν ἔγχεος ὁρμῇ.
ἔνθά κε δὴ λωβητὸς ἐν ἀθανάτοισιν ἐτύχθη
χερσὶν ὕφ' ἡμετέρῃσι λιπὼν ἔναρα βροτόεντα".
ὣς ἔφατ'· οὐδ' ἄρα Κύκνος ἐυμμελίης ἐμενοίνα
τῷ ἐπιπειθόμενος ἐχέμεν ἐρυσάρματας ἵππους.
δὴ τότ' ἀπ' εὐπλεκέων δίφρων θόρον αἶψ' ἐπὶ γαῖαν
παῖς τε Διὸς μεγάλου καὶ Ἐνυαλίοιο ἄνακτος·
ἡνίοχοι δ' ἔμπλην ἔλασαν καλλίτριχας ἵππους,
τῶν δ' ὑπὸ σευομένων κανάχιζε πόσ' εὐρεῖα χθὼν
ὡς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοιο
πέτραι ἀποθρώσκωσιν, ἐπ' ἀλλήλαις δὲ πέσωσι,
πολλαὶ δὲ δρῦς ὑψίκομοι, πολλαὶ δέ τε πεῦκαι
αἴγειροί τε τανύρριζοι ῥήγνυνται ὑπ' αὐτέων
ῥίμφα κυλινδομένων, ἦος πεδίονδ' ἀφίκωνται,
ὣς οἱ ἐπ' ἀλλήλοισι πέσον μέγα κεκλήγοντες.
πᾶσα δὲ Μυρμιδόνων τε πόλις κλειτή τ' Ἰαωλκὸς
Ἄρνη τ' ἠδ' Ἑλίκη Ἀνθειά τε ποιήεσσα
φωνῇ ὑπ' ἀμφοτέρων μεγάλ' ἴαχον· οἱ δ' ἀλαλητῷ
θεσπεσίῳ σύνισαν· μέγα δ' ἔκτυπε μητίετα Ζεύς,
κὰδ δ' ἄρ' ἀπ' οὐρανόθεν ψιάδας βάλεν
αἱματοέσσας,
σῆμα τιθεὶς πολέμοιο ἑῷ μεγαθαρσέι παιδί.

me for the sake of sandy Pylos, raging insatiably for battle. He leaned upon the ground, hit three times by my spear, his shield smitten; and the fourth time I pierced his thigh, pressing with all my strength, and I struck hard through the flesh. He fell headlong in the dust onto the ground by the force of my spear. Then he would indeed have been disgraced among the immortals, leaving behind bloody spoils at my hands!"

(368) So he spoke. But ashen-speared Cycnus was not eager to obey him and check his chariot-drawing horses. They sprang down quickly onto the ground from their well-plaited chariots, the sons of great Zeus and of the lord War-God; the charioteers drove the fine-maned horses nearby, and the broad earth rang out under their feet as they rushed along. As when boulders bounce downwards from the lofty peak of a great mountain and fall upon one another, and many lofty-leaved oaks and many pines and long-rooted poplars are shattered by them as they roll swiftly along until they reach the plain: so too they fell upon one another, shouting loudly. The whole city of the Myrmidons and famous Iolcus and Arne and Helice and grassy Anthea resounded mightily with their voices. They came together with a prodigious war-cry, and counsellor Zeus clashed loudly and rained down bloody drops from the sky, giving the signal for war to his mightily courageous son.

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373 πόσ' S: πόδ' (δ in ras.) J: πᾶσ' *b*
377 αὐτῶν codd.: corr. Rzach
378 εἴως codd.: corr. Rzach
384 exp. Wilamowitz

οἷος δ' ἐν βήσσῃς ὄρεος χαλεπὸς προϊδέσθαι
κάπρος χαυλιόδων φρονέει [δὲ] θυμῷ μαχέσασθαι
ἀνδράσι θηρευτῇς, θήγει δέ τε λευκὸν ὀδόντα
δοχμωθείς, ἀφρὸς δὲ περὶ στόμα μαστιχόωντι
λείβεται, ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔικτον,
ὀρθὰς δ' ἐν λοφιῇ φρίσσει τρίχας ἀμφί τε δειρήν·
τῷ ἴκελος Διὸς υἱὸς ἀφ' ἱππείου θόρε δίφρου.
ἦμος δὲ χλοερῷ κυανόπτερος ἠχέτα τέττιξ
ὄζῳ ἐφεζόμενος θέρος ἀνθρώποισιν ἀείδειν
ἄρχεται, ᾧ τε πόσις καὶ βρῶσις θῆλυς ἔέρση,
καί τε πανημέριός τε καὶ ἠῷος χέει αὐδὴν
ἴδει ἐν αἰνοτάτῳ, ὅτε τε χρόα Σείριος ἄζει,
τῆμος δὴ κέγχροισι πέρι γλῶχες τελέθουσι
τούς τε θέρει σπείρουσιν, ὅτ' ὄμφακες αἰόλλονται,
οἷα Διώνυσος δῶκ' ἀνδράσι χάρμα καὶ ἄχθος·
τὴν ὥρην μάρναντο, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
ὡς δὲ λέοντε δύω ἀμφὶ κταμένης ἐλάφοιο
ἀλλήλοις κοτέοντες ἐπὶ σφέας ὁρμήσωσι,
δεινὴ δέ σφ' ἰαχὴ ἄραβός θ' ἅμα γίνετ' ὀδόντων·
οἳ δ' ὥς τ' αἰγυπιοὶ γαμψώνυχες, ἀγκυλοχῆλαι,
πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται
αἰγὸς ὀρεσσινόμου ἢ ἀγροτέρης ἐλάφοιο
πίονος, ἥν τ' ἐδάμασσε βαλὼν αἰζήιος ἀνὴρ
ἰῷ ἀπὸ νευρῆς, αὐτὸς δ' ἀπαλήσεται ἄλλῃ
χώρου ἄιδρις ἐών· οἳ δ' ὀτραλέως ἐνόησαν,

386–92 exp. Flach al., tutantur Russo, van der Valk (post 371 traiec. Kiene)
393–401 susp. Wolf

(386) Just as in a mountain's dales a jutting-tusked boar, formidable to catch sight of up ahead, decides in its spirit to fight with huntsmen, and it whets its white tusk, turning aslant, and foam drips around its mouth as it gnashes its teeth, its eyes shine like fire, and it makes the hairs stand up and bristle on its mane and around its neck: just so, Zeus' son sprang from his horse-chariot. And when the dark-winged chirping cicada, which drinks and eats the gentle dew, begins to sing to men, sitting on a green branch in the summer, and all day long and early in the morning it pours forth its voice in the most dread heat, when Sirius parches the skin—that is when the beards grow on the millet which they sow in the summer, when the unripe grapes, such as Dionysus gave to men as a delight and as a burden, turn color: in that season[10] they fought, and a loud noise rose up. And just as two lions rush against each other, raging against one another around a slain hind, and there is a terrible roaring along with a gnashing of teeth—and just as curving-clawed, hooked-beaked vultures, screaming loudly upon a lofty boulder, fight over a mountain-ranging goat or a fat wild hind, which a vigorous man has struck and overpowered with an arrow from his bowstring, and he himself wanders off elsewhere, not knowing the place—

[10] In mid-July.

398–400 pro parenthesi habuit Goettling, exp. Kuenneth

398 *κέγχροισι* . . . 401 *τὴν ὥρην* exp. Russo

400 (= Fr. 179.1 Most, ubi *ἔχθος* cod. Athenaei) exp. Merkelbach

402–12 exp. Kuenneth, 402–4 (quos alteri recensioni trib. Goettling) Peppmüller, 405–11 Russo

ἐσσυμένως δέ οἱ ἀμφὶ μάχην δριμεῖαν ἔθεντο·
ὣς οἳ κεκλήγοντες ἐπ᾽ ἀλλήλοισιν ὄρουσαν.
ἔνθ᾽ ἦ τοι Κύκνος μέν, ὑπερμενέος Διὸς υἱὸν
κτεινέμεναι μεμαώς, σάκει ἔμβαλε χάλκεον ἔγχος,
οὐδ᾽ ἔρρηξεν χαλκός, ἔρυτο δὲ δῶρα θεοῖο·
Ἀμφιτρυωνιάδης δέ, βίη Ἡρακληείη,
μεσσηγὺς κόρυθός τε καὶ ἀσπίδος ἔγχεϊ μακρῷ
αὐχένα γυμνωθέντα θοῶς ὑπένερθε γενείου
ἤλασ᾽ ἐπικρατέως, ἀπὸ δ᾽ ἄμφω κέρσε τένοντε
ἀνδροφόνος μελίη· μέγα γὰρ σθένος ἔμπεσε φωτός.
ἤριπε δ᾽, ὡς ὅτε τις δρῦς ἤριπεν ἢ ὅτε πεύκη
ἠλίβατος, πληγεῖσα Διὸς ψολόεντι κεραυνῷ·
ὣς ἔριπ᾽, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
τὸν μὲν ἔπειτ᾽ εἴασε Διὸς ταλακάρδιος υἱός,
αὐτὸς δὲ βροτολοιγὸν Ἄρην προσιόντα δοκεύσας,
δεινὸν ὁρῶν ὄσσοισι, λέων ὣς σώματι κύρσας,
ὅς τε μάλ᾽ ἐνδυκέως ῥινὸν κρατεροῖς ὀνύχεσσι
σχίσσας ὅττι τάχιστα μελίφρονα θυμὸν ἀπηύρα·
ἐμ μένεος δ᾽ ἄρα τοῦ γε κελαινὸν πίμπλαται ἦτορ·
γλαυκιόων δ᾽ ὄσσοις δεινὸν πλευράς τε καὶ ὤμους
οὐρῇ μαστιόων ποσσὶν γλάφει, οὐδέ τις αὐτὸν
ἔτλη ἐς ἄντα ἰδὼν σχεδὸν ἐλθέμεν οὐδὲ μάχεσθαι·
τοῖος ἄρ᾽ Ἀμφιτρυωνιάδης, ἀκόρητος ἀυτῆς,
ἀντίος ἔστη Ἄρηος, ἐνὶ φρεσὶ θάρσος ἀέξων;
ἐσσυμένως· ὃ δέ οἱ σχεδὸν ἦλυθεν ἀχνύμενος κῆρ.
ἀμφότεροι δ᾽ ἰάχοντες ἐπ᾽ ἀλλήλοισιν ὄρουσαν.

415 χαλκόν codd. Σ: -ός Seleucus edd.

but they noticed it quickly, and eagerly they began to wage bitter battle around it: just so, calling out, they rushed upon one another.

(413) Then Cycnus, eager to kill the son of very strong Zeus, hurled his bronze spear at his shield, but the bronze did not shatter it: the gift of the god protected him. But Amphitryon' son, Heracles' force, quickly struck his unprotected neck with his long spear beneath his chin, in the middle between his helmet and his shield, forcefully; and the man-killing ashen spear severed both tendons, for the man's great strength leaned upon it. He fell, as when some oak falls, or a great pine, struck by Zeus' smoking thunderbolt: just so he fell, and around him rattled his armor, worked with bronze.

(424) Zeus' stout-hearted son left him there, and as mortal-destroying Ares attacked he himself observed him closely, glaring terribly with his eyes, like a lion that has come upon an animal and, very ravenously rending the hide with his strong claws, deprives it as quickly as possible of its sweet spirit: his black heart is filled with strength; glaring terribly with his eyes, lashing his sides and shoulders with his tail, he scrapes the ground with his paws, and no one who looked at him would dare to go near him or fight with him. Just so Amphitryon's son, insatiable for the battle-cry, increased the courage in his spirit and eagerly took his stand opposing Ares; and the other came near him, grieving in his heart. Both of them rushed shouting upon

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423 displicuit Wolfio, exp. Peppmüller
425 exp. Russo 431 *μαστίξων* (vel *μαστίων*) West
435–36 exp. Peppmüller
436 displicuit Hartelio, exp. Fick

ὡς δ' ὅτ' ἀπὸ μεγάλου πέτρη πρηῶνος ὀρούσῃ,
μακρὰ δ' ἐπιθρώσκουσα κυλίνδεται, ἣ δέ τε ἠχῇ
ἔρχεται ἐμμεμαυῖα· πάγος δέ οἱ ἀντεβόλησεν
ὑψηλός, τῷ δὴ συνενείκεται, ἔνθά μιν ἴσχει·
τὼς ⟨ἄρ'⟩ ὃ μὲν ἰαχῇ βρισάρματος οὔλιος Ἄρης
κεκληγὼς ἐπόρουσεν, ὃ δ' ἐμμαπέως ὑπέδεκτο.
αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
ἀντίη ἦλθεν Ἄρηος ἐρεμνὴν αἰγίδ' ἔχουσα·
δεινὰ δ' ὑπόδρα ἰδοῦσ' ἔπεα πτερόεντα προσηύδα·
"Ἄρες, ἔπισχε μένος κρατερὸν καὶ χεῖρας ἀάπτους·
οὐ γάρ τοι θέμις ἐστὶν ἀπὸ κλυτὰ τεύχεα δῦσαι
Ἡρακλέα κτείναντα, Διὸς θρασυκάρδιον υἱόν·
ἀλλ' ἄγε παῦε μάχης, μηδ' ἀντίος ἵστασ' ἐμεῖο."
ὣς ἔφατ'· ἀλλ' οὐ πεῖθ' Ἄρεος μεγαλήτορα θυμόν,
ἀλλὰ μέγα ἰάχων, φλογὶ εἴκελα τεύχεα πάλλων
καρπαλίμως ἐπόρουσε βίῃ Ἡρακληείῃ
κακκτάμεναι μεμαώς· καί ῥ' ἔμβαλε χάλκεον ἔγχος,
σπερχνὸν παιδὸς ἑοῦ κοτέων περὶ τεθνηῶτος,
ἐν σάκεϊ μεγάλῳ. ἀπὸ δὲ γλαυκῶπις Ἀθήνη
ἔγχεος ὁρμὴν ἔτραπ' ὀρεξαμένη ἀπὸ δίφρου.
δριμὺ δ' Ἄρη' ἄχος εἷλεν· ἐρυσσάμενος δ' ἄορ ὀξὺ
ἔσσυτ' ἐφ' Ἡρακλέα κρατερόφρονα· τὸν δ' ἐπιόντα
Ἀμφιτρυωνιάδης, δεινῆς ἀκόρητος ἀυτῆς,
μηρὸν γυμνωθέντα σάκευς ὑπὸ δαιδαλέοιο
οὔτασ' ἐπικρατέως· διὰ δὲ μέγα σαρκὸς ἄραξε
δούρατι νωμήσας, ἐπὶ δὲ χθονὶ κάββαλε μέσσῃ·
τῷ δὲ Φόβος καὶ Δεῖμος ἐύτροχον ἅρμα καὶ ἵππους
ἤλασαν αἶψ' ἐγγύς, καὶ ἀπὸ χθονὸς εὐρυοδείης

each other. Just as when from a great cliff a boulder rushes and rolls down, bouncing mightily, and with an echo it goes eagerly along; but it encounters a lofty hill and dashes against it, and it is stopped there: so too chariot-weighting, dire Ares, shouting with a roar, rushed forward, while the other waited readily for him.

(443) But Athena, the daughter of aegis-holding Zeus, came opposite Ares, holding the dark aegis; scowling terribly at him she spoke winged words: "Ares, restrain your mighty strength and your untouchable hands: for it is not right for you to kill Heracles, Zeus' bold-hearted son, and strip his famous armor. Come then, cease from battle, and do not stand opposing me."

(450) So she spoke; yet she did not persuade Ares' great-hearted spirit, but shouting loudly and brandishing his weapons like fire he rushed swiftly upon Heracles' force, eager to strike him dead. And raging over his dead son he hurled his bronze spear hastily against the great shield. But bright-eyed Athena reached out from the chariot and turned aside the force of the spear. Bitter grief seized hold of Ares, and drawing his sharp sword he rushed upon strong-hearted Heracles. But Amphitryon's son, insatiable for the terrible battle-cry, struck his unprotected thigh forcefully under the well worked shield; and guiding his spear he struck hard through the flesh and cast him down onto the ground between them. Fear and Rout quickly drove their well-running chariot and horses close to him, and they took him up from the broad-pathed earth

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437–42 exp. La Penna 448 *κτείναντι* Fränkel
461 *διὰ* . . . 462 *νωμήσας* exp. Guyet

ἐς δίφρον θῆκαν πολυδαίδαλον· αἶψα δ' ἔπειτα
ἵππους μαστιέτην, ἴκοντο δὲ μακρὸν Ὄλυμπον.
υἱὸς δ' Ἀλκμήνης καὶ κυδάλιμος Ἰόλαος
Κύκνον σκυλεύσαντες ἀπ' ὤμων τεύχεα καλὰ
νίσοντ'· αἶψα δ' ἔπειτα πόλιν Τρηχῖνος ἵκοντο
ἵπποις ὠκυπόδεσσιν. ἀτὰρ γλαυκῶπις Ἀθήνη
ἐξίκετ' Οὔλυμπόν τε μέγαν καὶ δώματα πατρός.
Κύκνον δ' αὖ Κήϋξ θάπτεν καὶ λαὸς ἀπείρων,
οἵ ῥ' ἐγγὺς ναῖον πόλιος κλειτοῦ βασιλῆος,
Ἄνθην Μυρμιδόνων τε πόλιν κλειτήν τ' Ἰαωλκὸν
Ἄρνην τ' ἠδ' Ἑλίκην· πολλὸς δ' ἠγείρετο λαός,
τιμῶντες Κήϋκα, φίλον μακάρεσσι θεοῖσιν.
τοῦ δὲ τάφον καὶ σῆμ' ἀιδὲς ποίησεν Ἄναυρος
ὄμβρῳ χειμερίῳ πλήθων· τὼς γάρ μιν Ἀπόλλων
Λητοΐδης ἤνωξ', ὅτι ῥα κλειτὰς ἑκατόμβας
ὅστις ἄγοι Πυθοῖδε βίῃ σύλασκε δοκεύων.

472–80 exp. La Penna
474–75 exp. Goettling
477–80 exp. Kuenneth

and placed him in the richly worked chariot. Quickly they lashed the horses and came to high Olympus.

(467) Alcmene's son and renowned Iolaus stripped the fine armor off of Cycnus' shoulders and went off. Quickly they arrived at the city of Trachis with their swift-footed horses. And bright-eyed Athena went up to great Olympus and her father's mansions.

(472) Cycnus was buried by Ceyx together with the countless host of those who lived near the city of the famous king, Anthe and the city of the Myrmidons and famous Iolcus and Arne and Helice. A great host was assembled, paying honor to Ceyx, who was dear to the blessed gods. But the river Anaurus, full with winter rain, obliterated the tomb and monument; for Apollo, Leto's son, had ordered it to do so, because, whoever brought famous hecatombs to Pytho, he[11] would observe closely and plunder them with violence.

[11] Cycnus.

FRAGMENTA

ΓΥΝΑΙΚΩΝ ΚΑΤΑΛΟΓΟΣ
sive
HOIAI

LIBER I

1 [1 Merkelbach-West; 1 Hirschberger] 1–22: P. Oxy. 2354; 1–2 = *Theog.* 1021–22; 6: Schol. Arat. 104 (p. 129.10–11 Martin); 6–7: Orig. *C. Cels.* 4.79, 6: Max. Tyr. 35.1

Νῦν δὲ γυναικῶν ⌊φῦλον ἀείσατε, ἡδυέπειαι
Μοῦσαι Ὀλυμπιάδε⌊ς, κοῦραι Διὸς αἰγιόχοιο,
ᾳ̣ἳ τότ᾽ ἄρισται ἔσαν᾽ [καὶ κάλλισται κατὰ γαῖαν
μίτρας τ᾽ ἀλλύσαντο δ̣[ιὰ χρυσέην τ᾽ Ἀφροδίτην
μισγόμεν̣αι θεοῖ̣σ̣[ιν

FRAGMENTS

CATALOGUE OF WOMEN
or
EHOIAI

BOOK 1

PROEM (Book 1, Lines 1ff.)

1 1–22: Oxyrhynchus papyrus; 1–2 = *Theog.* 1021–22; 6: Scholium on Aratus' *Phenomena*; 6–7: Origen, *Against Celsus*; 16: Maximus of Tyre, *Philosophical Orations*

And now sing of the tribe of women, sweet-voiced
Olympian Muses, daughters of aegis-holding Zeus,
those who were the best at that time [and most beautiful
on the earth,
and they loosened their girdles [and because of golden
Aphrodite
mingling with gods [5

ξυναὶ γὰρ τότε δα[ῖτες ἔσαν, ξυνοὶ δὲ θόωκοι
ἀθανάτοις τε θε[οῖσι καταθνητοῖς τ᾽ ἀνθρώποις·
οὐδ᾽ ἄρα ἰσαίωνες ομ[
ἀνέρες ἠδὲ γυναῖκες ε[
ὀσσόμεν[ο]ι φρ[εσὶ] γῆρ[ας
οἳ μὲν δηρὸν ε.[..]κ.[
ἠΐ[θ]εοι, τοὺς δ᾽ εἶθ[αρ] ε.[
ἀ[θ]άνατοι [νε]ότητ[
τάων ἔσπετέ μ[οι γενεὴν τε καὶ ἀγλαὰ τέκνα,
ὅσσ[αι]ς δὴ παρέλ[εκτο πατὴρ ἀνδρῶν τε θεῶν τε
σ]περμ[αί]νων τὰ [πρῶτα γένος κυδρῶν βασιλήων
[ῆ]ς τε Π[ο]σειδάω[ν
ὅσσαισί]ν τ᾽ Ἄρης [
. . . . .].ηι.ιντ[
ὅσσαις θ᾽ Ἡφ]α[ι]στος π[
αἷσιν δ᾽ αὖθ᾽ Ἑ]ρμῆς .[
ἠδ᾽ ὅσσαισι] βίη Ἡ[ρακλῆος

3 Merkelbach 4 West 5 θεοῖσ[ιν West 10 Lobel
12–13 Lobel 14 Stiewe 15 Hirschberger
17 Merkelbach 18, 20–22 Stiewe

2 [5 MW; 2 H] Ioan. Lydus *De mens.* 1.13 (p. 7.25 Wünsch)

ἀπὸ Λατίνου τοῦ ἄρτι ἡμῖν ῥηθέντος καὶ Γραικοῦ τῶν ἀδελφῶν, ὥς φησιν Ἡσίοδος ἐν Καταλόγοις,

Ἄγριον ἠδὲ Λατῖνον (*Theog.* 1013)

For at that time the feasts were in common and in
common the councils
for the immortal gods and for mortal human beings;
and yet not equally long-lived [
men and women [
seeing in their spirit old age [
the ones for a long time [
youths, but the others at once [
immortals youthfulness [
Of these women tell [me the race and the splendid
children:
all those with whom lay [the father of men and of gods,
begetting at first the race of illustrious kings,
and with which ones Poseidon [
and [all those with whom] Ares [
] [
[and all those with whom Hephaestus]
and with which ones] Hermes [
and all those with whom Heracles'] force

THE DESCENDANTS OF DEUCALION

Deucalion's Children: Pandora, Thyia, Hellen; Graecus, Protogeneia, Melantheia?

2 John Lydus, *On the Months*

from Latinus, whom we spoke of a little earlier, and Graecus, brothers, as Hesiod says in the *Catalogues*,

Agrius and Latinus (*Theog.* 1013),

‹καὶ πάλιν›

κούρη δ' ἐν μεγάροισιν ἀγαυοῦ Δευκαλίωνος
Πανδώρη Διὶ πατρὶ θεῶν σημάντορι πάντων
μιχθεῖσ' ἐν φιλότητι τέκε Γραικὸν
μενεχάρμην

‹καὶ πάλιν› Merkelbach

3 [2 MW] Schol. Ap. Rhod. 3.1086 (p. 248.6–8 Wendel)

ὅτι Προμηθέως καὶ Πανδώρας υἱὸς Δευκαλίων, Ἡσίοδος ἐν α΄ Καταλόγων φησί, καὶ ὅτι Προμηθέως (ἢ Δευκαλίωνος) καὶ Πύρρας Ἕλλην, ἀφ' οὗ Ἕλληνες καὶ Ἑλλάς.

†Πανδώρας MW Προμηθέως ἢ Δευκαλίωνος schol. Paris.: Προμηθέως schol. Laur.; Προμηθέως καὶ Πανδώρας et Δευκαλίωνος καὶ Πύρρας Marckscheffel, Προμηθέως καὶ Προνοίης et Προμηθέως καὶ Πύρρας Sittl, Προμηθέως {καὶ Πανδώρας} et Δευκαλίωνος καὶ Πύρρας ‹τῆς Ἐπιμηθέως καὶ Πανδώρας› West

4 [3 MW] Filastr. *Divers. heres. liber* CXI [83].2, 4–5, 6 (Corpus Christianorum IX p. 277.8–10, 19–22, 24–27, 33–34 ed. Heylen)

pagani autem . . . sive a pago, id est loco, sive provincia una, dicti sunt sive a Pagano rege . . . ut ait Hesiodus Grecus poeta . . . ipsi pagani in suis historiis referunt, quod a Pagano rege, ut ait Hesiodus Grecus poeta, pagani sunt

and again,

and a maiden in the halls of illustrious Deucalion,
Pandora, who with Zeus the father, the commander
of all the gods,
having mingled in love, bore Graecus who delighted
in remaining steadfast in battle

3 Scholium on Apollonius Rhodius' *Argonautica*

Hesiod says in the first book of his *Catalogues* that Deucalion was the son of Prometheus and Pandora, and that Hellen, from whom come the Hellenes and Hellas, was the son of Prometheus (or Deucalion) and Pyrrha.

4 Filastrius, *Various Heresies*

But "pagans" [*pagani*] . . . are called this either from "village" [*pagus*] (that is, a place or a province) or from King Paganus . . . as the Greek poet Hesiod says . . . the pagans

appellati: qui postea ex rege Pagano, Deucalionis filio et Pyrrae . . . hoc mendacium nominis usque nunc detinent percolentes. Hellen itaque, id est Grecus homo, a lingua et a nomine regis dicitur, qui fuit Deucalionis filius . . . et ut ait Hesiodus a Greco rege fuisse Grecos appellatos, qui Grecus nomine filius fuit Deucalionis.

5 [4 MW] Schol. Hom. *Od.* 10.2 (II p. 444.8–16 Dindorf)

Δευκαλίων, ἐφ' οὗ ὁ κατακλυσμὸς γέγονε, Προμηθέως μὲν ἦν υἱός, μητρὸς δὲ ὡς πλεῖστοι λέγουσι Κλυμένης, ὡς δὲ Ἡσίοδος Πρυνόης . . . ἔγημε δὲ Πύρραν τὴν Ἐπιμηθέως καὶ Πανδώρας τῆς ἀντὶ τοῦ πυρὸς δοθείσης τῷ Ἐπιμηθεῖ εἰς γυναῖκα. γίνονται δὲ τῷ Δευκαλίωνι θυγατέρες μὲν δύο Πρωτογένεια καὶ Μελάνθεια, υἱοὶ δὲ Ἀμφικτύων καὶ Ἕλλην. οἱ δὲ λέγουσιν ὅτι Ἕλλην γόνῳ μὲν ἦν Διὸς λόγῳ δὲ Δευκαλίωνος. ἐξ οὗ Ἕλληνος Αἴολος πατὴρ Κρηθέως Ἀθάμαντος Σισύφου.

Πρυνόης H: Πρυνείης QZ, Προνόης Dindorf Πανδώραν τὴν—δοθεῖσαν codd.: corr. Buttmann

6 [6 MW] Schol. Ap. Rhod. 4.265 (p. 276.1–3 Wendel)

οἱ ἀπὸ Δευκαλίωνος τὸ γένος ἔχοντες ἐβασίλευον Θεσσαλίας, ὥς φησιν Ἑκαταῖος (*FGrHist* 1 F 14) καὶ Ἡσίοδος.

themselves report in their histories that the pagans are called this from King Paganus, as the Greek poet Hesiod says; and later . . . they have maintained until now this false name which they cultivate, derived from King Paganus, the son of Deucalion and Pyrrha. And so "Hellen," that is, a Greek man, is called this from the language and name of a king who was a son of Deucalion . . . and as Hesiod says, the Greeks received their name from a King Graecus[1], who was a son of Deucalion named Graecus.

5 Scholium on Homer's *Odyssey*

Deucalion, during whose lifetime the flood took place, was the son of Prometheus; most authorities say his mother was Clymene, but Hesiod says it was Prynoe. ... He married Pyrrha, the daughter of Epimetheus and Pandora, the one who was given to Epimetheus as wife in exchange for fire. And Deucalion had two daughters, Protogenea and Melanthea, and as sons Amphictyon and Hellen. Some say that Hellen was the son of Zeus by birth but was said to be the son of Deucalion. From Hellen was born Aeolus, the father of Cretheus, Athamas, Sisyphus.

6 Scholium on Apollonius Rhodius' *Argonautica*

Those who derive their lineage from Deucalion ruled over Thessaly, as Hecataeus says and Hesiod.[2]

[1] Or from a Greek king.

[2] Hellen is originally the eponymous hero of an area in Thessaly; later the terms Ἑλλάς and Ἕλληνες came to be applied to Greece and the Greeks as a whole.

7 [7 MW; 3 H] Constant. Porphyrogen. *De them.* [48]2.1–5 (pp. 86–87 Pertusi)

Μακεδονία ἡ χώρα ὠνομάσθη ἀπὸ Μακεδόνος τοῦ Διὸς καὶ Θυίας τῆς Δευκαλίωνος, ὥς φησιν Ἡσίοδος ὁ ποιητής·

ἣ δ' ὑποκυσαμένη Διὶ γείνατο τερπικεραύνῳ
υἷε δύω, Μάγνητα Μακηδόνα θ' ἱππιοχάρμην,
οἳ περὶ Πιερίην καὶ Ὄλυμπον δώματ' ἔναιον

8 [8 MW; 42 H] Grammaticus *De soloec. et barb.*, p. 310.5 Nauck (post Lex. Vindob.)

Μάγνης δ' αὖ Δίκτυν τε καὶ ἀντίθεον Πολυδέκτεα

9 [9 MW; 4 H] Plut. *Quaest. conviv.* 9.15.2 p. 747f et alii

Ἕλληνος δ' ἐγένοντο φιλοπτολέμου βασιλῆος
Δῶρός τε Ξοῦθός τε καὶ Αἴολος ἱππιοχάρμης

Thyia's Sons: Magnes and Macedon

7 Constantine VII Porphyrogenitus, *On the Provinces of the Byzantine Empire*

The region of Macedonia was named from Macedon, the son of Zeus and Thyia the daughter of Deucalion, as the poet Hesiod says:

> and she became pregnant and bore to Zeus who delights in the thunderbolt
> two sons, Magnes, and Macedon who delighted in the battle-chariot,
> those who dwelt in mansions around Pieria and Olympus

Magnes' Sons: Dictys and Polydectes

8 Anonymous grammarian, *On Solecisms and Barbarisms*

And Magnes in turn [scil. begot] Dictys and god-like Polydectes

Hellen's Sons: Dorus, Xuthus, Aeolus

9 Plutarch, *Sympotic Questions*

And from Hellen, the war-loving king, were born
Dorus and Xuthus, and Aeolus who delighted in the battle-chariot

10 [10a MW; 5 H] 1–75: P. Turner fr. 1–3 col. I-II; 17–28: P. Oxy. 2822 fr. 2; 17–19: Strabo 10.3.19; 25–27: Schol. Pind. *Pyth.* 4.253c (II p. 133.8–10 Drachmann); 49–55: P. Oxy. 2075 fr. 2; 55–65: P. Oxy. 2483 fr. 1; 62: Apollon. Dysc. *De pronominibus* 106A (p. 82.23 Schneider-Uhlig); Comm. in Antimach. Coloph., P. Mediol. 17 col. II 10 (p. 81.11 Wyss = p. 441.11 Matthews); 83–107: P. Turner fr. 3–4 col. III; 91–103: P. Oxy. 2483 fr. 1 col. II

]ν ᾽Ολυμπον ἔχουσιν
]ος βασιλῆος
]ονον ᾽Αργος ἐραννόν·
] ερας ᾽Αργεϊ μέσσωι
κλέ]ος ἔσσεται αὐτῶν.
Αἰγιμιοῦ δὲ βίη δουρικλειτοῦ βασ]ιλῆος
γείνατ᾽ ἐνὶ μεγάροισι Δυμᾶνά τε] Πάμφυλόν τε
μιχθεὶς] θεῖ τὴν περὶ π[άσ]ης
ἡλικίης ἐφίλησε θεῶν βασί]λεια καὶ ἀνδρῶν
ἀμύ]μονος Αἰγιμιοῖ[ο
]ωγ λεδ....αικσ[
]όλεν[..]σμ..[ ] . [
κ]αὶ ᾽Ιφθ[ί]μην.[ ].
] ᾽..ά..δα.[ ]ς·
]οισκατ.[.]..[
]γενο.....[
ἐξ ὧν] οὔρεια[ι Νύμφαι] θεαὶ ἐξεγένοντο
καὶ γ]ένος οὐ[τιδανῶν Σα]τύρων καὶ ἀμηχανοέργ[ων

Dorus' Descendants: His Son Aegimius (and His Sons Dyman and Pamphylus), Iphthime, Nymphs, Satyrs, Curetes

10 1–75: Turner papyrus; 17–28: Oxyrhynchus papyrus; 17–19: Strabo, *Geography*; 25–27: Scholium on Pindar's *Pythians*; 49–55: Oxyrhynchus papyrus; 55–65: Oxyrhynchus papyrus; 62: Apollonius Dyscolus, *On Pronouns*, and anonymous commentary on Antimachus of Colophon; 83–107: Turner papyrus; 91–103: Oxyrhynchus papyrus

] they possess Olympus
] king's
] beautiful Argos;
] in the middle of Argos
glory] will be theirs.
and the might of Aegimius, spear-famed] king,
begot in his halls Dyman] and Pamphylus
having mingled] she beyond all
her age-mates was loved by the queen of gods] and of men
]of blameless Aegimius
]
]
] and Iphthime [
]
]
]
from whom mountain nymphs, goddesses, were born
and the race of worthless and frivolous Satyrs

19 Κουρ]ῆτές τε [θεοὶ φιλοπα]ίγμονες ὀρχησ[τῆρες.

5, 10 Parsons-Sijpesteijn-Worp 6–9 West

pergit hoc fr. post fr. 11 infra

11 [10(b) MW] Strabo 10.3.19

Ἡσίοδος μὲν γὰρ ἐκ Δώρου καὶ τῆς Φορωνέως θυγατρὸς πέντε γενέσθαι θυγατέρας φησίν, "ἐξ ὧν οὔρεια—ὀρχηστῆρες"(= Fr. 10. 17–19).

ἐκ Δώρου Parsons-Sijpesteijn-Worp: ἑκατέρω codd.

pergit 10 [10a MW; 5 H]

20 Ξοῦ]θος δὲ Κ[ρείουσαν ἐπή]ρατον εἶδος ἔχ[ουσαν
κούρ]ην καλλ[ιπάρηον Ἐρε]χθῆος θείοιο
ἀθανά]των ἰ[ότητι φίλην ποι]ήσατ' ἄκ[οι]τιν,
ἥ οἱ Ἀ]χαιὸν ἐγ[είνατ' Ἰάονά τε κλυ]τόπωλ[ο]ν
μιχθ]εῖσ' ἐν [φιλότητι καὶ εὐε]ιδέα Διομήδην.

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25 Αἰολί]δαι δ' ἐγ[ένοντο θεμιστ]οπόλοι βασιλῆες
Κρηθ]εύς τ' ἠδ' [Ἀθάμας καὶ Σίσυφ]ος αἰολομήτης
Σαλμ]ωνεύς [τ' ἄδικος καὶ ὑπ]έρθυμος Περιήρης
Δηϊών] τε μέγ[ας] τ' ἀριδείκετος ἀνδρῶν

and Curetes, gods, game-lovers, dancers. 19

(Fr. 10 continues after Fr. 11)

11 Strabo, *Geography*

For Hesiod says that from Dorus and the daughter of Phoroneus were born five daughters,

> "from whom mountain nymphs ... dancers" (Fr. 10.17–19).

Xuthus' Children: Ion, Achaeus, Diomede

10 (continued)

And [Xuthus made Creusa,] who had a lovely form, 20
the beautiful-cheeked daughter] of godly Erechtheus,
by the will of the immortals his dear] wife,
and she bore him] Achaeus [and Ion] of the famous horses,
commingling in love, and] fair-formed Diomede. 24

THE DESCENDANTS OF AEOLUS (DEUCALION'S GRANDSON, HELLEN'S SON)

Aeolus' Children: Seven Sons (Including Cretheus, Athamas, Sisyphus, Salmoneus, Perieres, Deion) and Five Daughters (Peisidice, Alcyone, Calyce, Canace, Perimede)

And sons of Aeolus were born, law-administering kings, 25
Cretheus and Athamas and shifty-counseled Sisyphus;
and unjust Salmoneus and high-spirited Perieres
and big Deion] and [ ] celebrated among men

οἳ πατρὸς ὑψηλοῖς ἐν δώμ]ασιν ἡβώοντες
τ]έκοντό τε κύδιμα τέκνα·
αὖτις δ' Αἰναρέτη τέκεν Αἰόλωι] εὐνη[θ]εῖσ[α
ἠϋκόμους κούρας πολυήρ]ατον εἶδος ἐχούσας,
Πεισιδίκην τε καὶ Ἀλκυόνη]ν Χ[αρ]ίτεσσιν ὁμοίας
καὶ Καλύκην Κανάκην τε καὶ ε]ὐειδέ[α] Περιμήδην·
τῆι δ' Ἀχελῶιος εὐρρείτης] μίχθη φιλότητι
ἐν ὑψη]λοῖσι δόμοισι
]ος βασιλῆος,
[ὃς] ναιετάασκεν
ἀφ[ν]ειὸς μήλο[ισι
γλ.....[
κούρη τ....[
τοῦ κουρ...αι[
ἣ [δ'] ὑποκυσ[αμένη
καὶ τὴν μὲ[ν
ἥρωϊ πτο[λιπόρθωι] ..[
αὐτὰρ ὅ γ' Ἰπ[ποδάμας πολυή]ρ[α]τον εἶδος
ἔχουσαν
ἠγάγετ...[ποτὶ δώμα]τα ἠχήεντα·
ἣ δ' ὑποκυσα[μένη μεγαλήτο]ρα ποιμένα λαῶν
Ἀντίμαχον [τέκε παῖδα, φίλον μακ]άρεσσι θεοῖσιν,
Εὐρείτην θ' ἑλικοβ[λέφαρο]ν Χαρίτεσσιν ὁμοίην,
τὴν ἔχε Πορθάων [Πλευρω]νίου υἱέος υἱός·
ἣ οἱ παῖδας ἐγείνα[τ' ἀμύ]μονας ἐν μεγάροισιν,
Οἰνέα τ' [Ἀλ]κάθοόν τ[ε καὶ Ἄγ]ριον ἱπποκορύστην

who, in their father's lofty houses,] adolescents
] and they bore famous children.
Again, to Aeolus Aenarete,] bedded with him,
bore beautiful-haired maidens] who had a [very] lovely form,
Peisidice and Alcyone,] similar to the Graces,
and Calyce and Canace and] fair-formed Perimede.

Perimede's Children

With her, fair-flowing Achelous] mingled in love
in the lofty] houses
] of the king
] they dwelt

rich in sheep [
[
maiden [
of the [
and she became pregnant [
and the [
to the [city-sacking] hero [
Then [Hippodamas] led her, who possessed a [very] lovely form,
to] echoing [homes
and she became pregnant [and bore the great-hearted] shepherd of the people,
Antimachus, [as her son, dear] to the blessed gods,
and Eurite, quick[-glancing], similar to the Graces,
whom Porthaon possessed, son of [Pleuron's] son;
she bore him excellent sons in the halls,
Oeneus and Alcathous [and] horse-crested Agrius

καὶ Μέλαν'] ἱππόδα[μον δειν]ῆς ἀκόρητον ἀϋτῆς·
ὁπλό]τατος δὲ Πύλ[ος γέν]ετ' ἐν μεγάρωι εὐπήκτωι.
τοὺς μέν] ῥ' Οἰνέος υἱὸς ἀγακλυτὸς ἱππότα Τυδεὺς
κτεῖ]νεν ταναήκεϊ χαλκῷ
[ὅττι βίην καὶ κάρ]τος ἀπηύρων Οἰνέα δῖον.
[αὐτὰρ Ἀεθλίοο κρα]τερὸν μένος ἀντιθέοιο
ε[ὐειδέα Καλύκην θα]λερὴν ποιήσατ' ἄκοιτιν·
ἦ [δ' ἔτεκ' Ἐνδυμίωνα] φίλον μακάρεσσι θεοῖσι·
[τὸν δὲ Ζεὺς τίμησ]ε, πέρισσὰ δὲ δῶρα ἔδωκεν,
[ἵν δ' αὐτῶι] θανάτου ταμίης καὶ γήραος ἦεν.
[τοῦ δ' ἦν Αἰτωλός· το]ῦ δ' αὖ Κα.υδὼν γένετ' υἱὸς
Π[λευρών τ' αἰχμητ]ής, ἐπιείκελος ἀθανάτοισιν,
[ὃς]. Ἀγήνορα γείνατο παῖδα·
ε[ἐυ]πλόκαμος Πολυκάστη

α[τὴν δ]'. Ἠλέκτωρ θέτ' ἄκοιτιν
η[ ] κρατερός τε μ[έ]γας τε
ει[βριή]πυος οὔλιος Ἄρης
τ[π]ένθος ἔχεσκε·
δ[θαλερ]ὴν θέτ' ἄκοιτιν
τ[ ] ἀθανάτησιν[]
α[θν]ητῶν ἀνθρώπων·
ὃς [ ] ..ε[..] Δηϊδάμεια
τ.[ ]..[...].....[
ν[

and Melas,] horse[-taming,] insatiable for the [terrible]
battle-cry;
and youngest of all,] Pylus [was born] in the well-built
hall.
These] the son of Oeneus, the very glorious horseman
Tydeus,
killed] with the long-pointed bronze
because] they had deprived godly Oeneus [of his force
and supremacy.]

Calyce's Children

Then] the mighty strength of god-like [Aethlius
made [fair-formed vigorous Calyce] his wife;
and [she bore Endymion,] dear to the blessed gods:
him Zeus honored,] and he gave him exceptional gifts:
he was his own dispenser of death and old age.
His son was Aetolus;] and in turn Calydon was born his
son,
and spearman Pleuron,] equal to the gods,
who] begot Agenor as his son;
] beautiful-haired Polycaste
and her,] Elector made his wife
] mighty and big
] loud-shouting dire Ares
] had [grief]
] made her his [vigorous] wife
] to the immortal [goddesses]
] of mortal human beings;
[ ] Deidamea
[ ]

(desunt versus fere VI)

] ....παυσα[
].χαλκον ἐνέι..[
]ησιν ἀγαλλόμενος..[
] ἀνὰ δώματα ἠχήεντ[α
]μενοι καὶ μαψιδίηι φιλότητ[ι
] . νόου βεβλαμμέν[οι ἐσθλοῦ.
Ζ[εὺς δὲ ἰδὼν νεμ]έσησεν ἀπ' αἰγλήεντος Ὀλύμπ[ου,
καὶ τὴν μὲν ποί[ησε πατὴρ ἀνδρῶν τε θεῶν τε
ἀλκυόν', ἥ τ[
ἀνθρώπων [
ναίει καί ῥ' ἁλίοι[
Κήϋξ δ' οὔτε π[
παύεται ἀΐσσω[ν
ἴεται Ἀλκυόνη[ς
ἀλλὰ Διὸς κρυπ[τὸς πέλεται νόος, οὐδέ τις ἀνδρῶν
φράζεσθαι δύ[ναται

20–24 West 29 ἐν δώμ]ασιν Parsons-Sijpesteijn-Worp, cetera Mette 30–44, 50–55, 59–61, 64 Parsons-Sijpesteijn-Worp 45–48, 57–58, 63, 71, 90, 97–98 West 56 Merkelbach 70 π]ένθος fort. MW 89 νεμ]έσησεν Parsons-Sijpesteijn-Worp, cetera West

pergit hoc fr. post fr. 12 infra

(about six verses missing)

Alcyone and Ceyx

] [
] bronze [
] he, exulting [
] up to echoing mansions
] and in fruitless desire
] they were harmed in their fine minds.
Zeus, seeing this] from Olympus, felt resentment,
and the woman [he, the father of men and of gods, made
a kingfisher, which [
of human beings [
it dwells and the marine [
But Ceyx neither [
ceases to spring forth [
he longs for Alcyone [
But hidden [is Zeus' mind, nor is any man
able to observe [

(Fr. 10 continues after Fr. 12)

12 Michigan Papyrus

Ceyx, the son [of the morning star,] married Alcyone, the daughter of Aeolus. Both of them were [overweening,] and

δ' ἐρασθέντες ἡ [μὲν .] .α.[.]κ[.]ρνα[.....] Δία κα-
[λ]εῖ, ‹ὁ δὲ› αὐτὴν Ἥραν προσηγό[ρε]υεν· ἐφ' [ᾧ
ὀργι]σθεὶ[ς] ὁ Ζεὺς μετεμόρφωσεν ἀμφοτέρους [εἰς
ὄρ]νε[α,] ὡς Ἡσίοδος ἐν Γυναικῶν καταλόγῳ.

pergit 10 [10a MW; 5 H]

τὴν δ' αὖ Μυρμι[δόνος κρατερὸν μένος ἀντιθέοιο
Πεισιδίκην ὤπυ[ιε
ἣ δ' ἔτεκ' Ἀντιφ[ον υἷα καὶ Ἄκτορα
ἣ δὲ Ποσειδάω[νος ἐν ἀγκοίνησι μιγεῖσα
Αἰολὶς ἠ[ύκ]ομ[ος
δὶς τέκε[
πρῶτον [μὲν
γε[ί]νατο δ[' αὖ
τῆς γεδ[

(vestigia versuum sex)

99 West 101–102, 105 West

13 [17(a) MW; 11 H] P. Michigan inv. 6234 fr. 1

]..προν[
].[
]καλλιπά[ρ]ηον
].ϊερον, ὧι ποτ[ε] νύμφη[
χαρίε]σσα μίγη φιλό[τη]τι καὶ ε[ὐνῆι·

when they fell in love with one another she [ ] called him Zeus, and he called her Hera (cf. Fr. 26). Zeus [became angry] at this and transformed both of them [into birds], according to Hesiod in the *Catalogue of Women*.

Peisidice's Children, and Canace's Children

10 (continued)

Then again, [the mighty strength of god-like] Myrmidon 99
married Peisidice [100
She bore Antiphus [and Actor as her sons
And she,[3] [mingling in the arms of] Poseidon
Aeolus' [beautiful-haired] daughter [
gave birth twice [
first [105
and she gave birth [then
of her [

(traces of six lines)

The Sons of Actor (Peisidice's Son) and Molione: The Molionian Twins

13 Michigan papyrus

] [
][
] beautiful-cheeked
] to whom once a nymph
graceful,] mingled in desire and bed 5

[3] Canace.

]ηι̣ν̣ π̣ε̣ριτελλο̣μ̣έ̣νων ἐνιαυ[τῶν
]..ν̣ πολυήρατον εἶδος ἔχουσ[αν.
]ε̣̣κόμ̣ισσε πατήρ, ὀΐ̈ων τε καὶ αἰγ[ῶν
]..ν ἔδουσάν τε κ[ρ]έ̣α μι̣.[
τὴν δ' οὔ πώ τι]ς ἰδεῖ̣ν δύ̣̣ν̣ατο θνητῶν ἀνθρ[ώπων
].αροισ . . . ν̣ηι̣ν̣ κικλ̣ήσκεσκον[
καὶ τὴν μέν ῥ' Ἄ]κτωρ [θαλ]ερὴν ποιήσατ' ἄκοι[τιν
]εος γαιηόχ̣ου ἐννοσιγαίου·
ἣ δ' ἄρ' ἐνὶ μεγ]άροις διδυμάονε γείνατο τέκ[νω
Ἄκτορι κυσαμ]ένη καὶ ἐρικτύ̣π̣ω̣ι ἐννοσιγαί̣[ωι,
ἀπλήτω, Κτέα]τ̣όν τε καὶ Εὔ̣ρυτον, οἷσι πόδες [μ]έ̣ν̣.[
ἦν τέτορες, κ]εφαλαὶ δὲ δύ̣ω ἰ̣δὲ̣ χεῖρες εεισ̣[..]ν̣
ὤ]μων δ̣.φ̣υ̣[..]κ̣α̣π̣ι̣σχι[.....]μ̣ε̣ν̣[
]ν̣το θεοί α.[....] . . . ι̣η̣κ̣[.....]αι

5, 10, 12, 14–18 suppl. MW

14 [17(b) MW] Schol. A Hom. *Il.* 11.750 (III p. 272.40 Erbse), "Ἀκτορίωνε Μολίονε"; cf. Apoll. Soph. *Lex. Hom.* p. 113.21 Bekker

ὅτι ἐντεῦθεν Ἡσίοδος Ἄκτορος κατ' ἐπίκλησιν καὶ Μολιόνης αὐτοὺς γεγενεαλόγηκεν, γόνῳ δὲ Ποσειδῶνος.

] as the years revolved
] her, who possessed a very lovely form,
] her father brought, of sheep and goats
] and her, eating meat
her no one] of mortal human beings could see
] they used to call
Actor made her his [vigorous] wife
] of the Earth-holder, Earth-shaker;
she] bore [in the] halls two twin sons,
pregnant by Actor] and by the loud-sounding Earth-shaker,
dreadful both, Cteatus] and Eurytus, whose feet
were four in number,] and their heads two, and hands [
] from shoulders [
] gods [

14 Scholium on Homer's *Iliad*

"the two Molionian Actorions": starting from here Hesiod constructed their genealogy, deriving them from Actor and Molione by name, but from Poseidon by birth.

15a, b [18 MW]

(a) Schol. A Hom. *Il.* 23.638–42 (V p. 464.60–64 Erbse)

Ἀρίσταρχος δὲ "διδύμους" (sc. τοὺς Μολιονίδας) ἀκούει οὐχ οὕτως ὡς ἡμεῖς ἐν τῇ συνηθείᾳ νοοῦμεν, οἷοι ἦσαν καὶ οἱ Διόσκοροι, ἀλλὰ τοὺς διφυεῖς, δύο ἔχοντας σώματα, Ἡσιόδῳ μάρτυρι χρώμενος, καὶ τοὺς συμπεφυκότας ἀλλήλοις.

(b) Schol. T Hom. *Il.* 11.710 (III p. 266.85 Erbse)

ὅτι τερατώδεις τινὲς ἦσαν, ὡς Ἡσίοδος, ἄμφω ἐν ἑνὶ σώματι ὄντες.

16 [19 MW] Schol. Ap. Rhod. 1.482 (p. 42.15–17 Wendel), "Ἀλωιάδας"

Ἡσίοδος δὲ Ἀλωέως καὶ Ἰφιμεδείας κατ' ἐπίκλησιν, ταῖς δὲ ἀληθείαις Ποσειδῶνος καὶ Ἰφιμεδείας ἔφη, καὶ Ἄλον πόλιν Αἰτωλίας ὑπὸ τοῦ πατρὸς αὐτῶν ἐκτίσθαι.

17 [20 MW] *Suda* ε 2221 (II p. 348.20 Adler)

Ἐπιάλτην· Ὅμηρος (*Od.* 11. 308, *Il.* 5. 385) καὶ Ἡσίοδος· καὶ οἱ Ἀττικοὶ τὸν δαίμονα, διὰ δὲ τοῦ φ̄ τὸν ἄνδρα, Ἐφιάλτην.

15a, b

(a) Scholium on Homer's *Iliad*

Aristarchus understands "twin" (i.e. the Molionians) not in the way that we customarily think of it, as the Dioscuri were, but as being paired, having two bodies, using Hesiod's testimony, that is, having been born conjoined to one another by nature (scil. like Siamese twins).

(b) Scholium on Homer's *Iliad*

they were monstrous beings, according to Hesiod, both of them existing in a single body.

The Sons of Aloeus (Canace's Son): Otus and Epialtes

16 Scholium on Apollonius Rhodius' *Argonautica*

"the sons of Aloeus": Hesiod says that they were born from Aloeus and Iphimedea nominally, but in truth from Poseidon and Iphimedea,[4] and that Alus, a city in Aetolia, was founded by their father.

17 The *Suda*

"Epialtes": Homer (*Od.* 11.308, *Il.* 5.385) and Hesiod. And those who speak Attic use this name for the divinity, but they call the man "Ephialtes" with a *phi*.

[4] Cf. Fr. 157.

18 [22 MW; 14 H] P. S. I. 1384 fr. 1; 5–7: Porphyr. Hom. *Quaest.* p. 189.24–27 Schrader (*ad* Hom. *Il.* 14.200)

].λ̣ι̣.κ̣οσ̣[
]ειηι
]ν ὁμοίη
.... Ἀ]γήνο[ρ]ος ἰσοθέοι[ο
Δημοδίκη,] τὴν πλεῖστοι ἐπι]χθονίων ἀνθρώπ[ων
μνήστευον, καὶ πολλὰ] [περ]ικλυτὰ δῶρ'
ὀνόμ[ηναν
ἴφθιμοι βασιλῆες, ἀπειρέσ]ιον [μ]ετὰ εἶδος.
ἀλλά οἱ οὔ ποτε θυμὸν ἐνὶ] στήθεσσιν ἔπε̣ιθο̣[ν.
....παραὶ λ]έχεσιν καλέεσθαι

5 Δημοδίκη] Merkelbach 8 West 9 Maas

19 [23a MW; 15 H] 1–33: P. Michigan inv. 6234 fr. 2; 7–41: P. Oxy. 2481 fr. 5 (a) col. I; 12–18: P. Oxy. 2482; 22–36: P. Oxy. 2075 fr. 4, 9; 31: Schol. Pind. *Ol.* 10.80 (I p. 331.8–9 Drachmann)

εδρασ̣[
ὑστατ.[
ἠ' οἶαι κ̣[οῦραι
τρεῖς ο̣[ἶαί τε θεαί, περικαλλέα ἔργ' εἰδυῖαι,
Λήδη[τ' Ἀλθαίη τε Ὑπερμήστρη τε βοῶπις
Αἰ̣τ̣ω̣λ̣[

The Sons of Demodice (Daughter of Pleuron's Son Agenor; Descendant of Calyce): Thestius, Euenus, Molus, Pylus

18 Papyrus of the Società Italiana; 5–7: Porphyry, *Homeric Questions*

] [
]
] she, similar
] of god-like Agenor,
Demodice,] whom the largest number of human beings 5
on the earth
sought to wed, and they promised many very glorious
gifts,
powerful kings, in pursuit of her limitless beauty.
But they never] persuaded [the spirit] in her breast.
] to be called beside the marriage-bed

The Daughters of Thestius: Althaea, Leda, Hypermestra

19 1–33: Michigan papyrus; 7–41: Oxyrhynchus papyrus; 12–18: Oxyrhynchus papyrus; 22–36: Oxyrhynchus papyrus; 31: Scholium on Pindar's *Olympians*

[
last [
Or like them: [the daughters
three, [like goddesses, skilled in very beautiful works,
Leda [and Althaea and cow-eyed Hypermestra 5
Aetol[6

ἣ μὲν [Τυνδαρέου θαλερὸν λέχο]ς εἰσαναβᾶσα
Λήδη ἐ[υπλόκαμος ἰκέλη φαέεσσ]ι σελήνης
γείνατ[ο Τιμάνδρην τε Κλυταιμήστρ]ην τε
βοῶπ[ιν
Φυλο[νόην θ' ἣ εἶδος ἐρήριστ' ἀθαν]άτησι.
τ̣ὴν[ἰο]χέαιρα,
θῆκ[εν δ' ἀθάνατον καὶ ἀγήραον ἦ]ματα πάντ[α.
χ̣ῆμ̣[ε δ' ἐὸν διὰ κάλλος ἄναξ ἀνδρ]ῶν
Ἀγαμέμνων
κού[ρην Τυνδαρέοιο Κλυταιμήσ]τρην κυανῶπ[ιν·
ἣ τ̣[έκεν Ἰφιμέδην καλλίσφυ]ρον ἐν μεγάρο[ισιν
Ἠλέκτρην θ' ἣ εἶδος ἐρήριστ' ἀ[θανά]τησιν.
Ἰφιμέδην μὲν σφάξαν ἐυκνή[μ]ιδες Ἀχαιοὶ
βωμῶ[ι ἔπ' Ἀρτέμιδος χρυσηλακ]ά̣τ[ου]
κελαδεινῆς,
ἤματ[ι τῶι ὅτε νηυσὶν ἀνέπλ]εο̣ν Ἴλιον ε̣[ἴσω
ποινὴ[ν τεισόμενοι καλλισ]φύρου Ἀργειῴ[νη]ς,
εἶδω[λον· αὐτὴν δ' ἐλαφηβό]λο̣ς ἰοχέαιρα
ῥεῖα μάλ' ἐξεσά[ωσε, καὶ ἀμβροσ]ίην
[ἐρ]α̣τ̣ε̣[ινὴν
στάξε κατὰ κρῆ[θεν, ἵνα οἱ χ]ρ̣ὼς̣ [ἔ]μ̣πε[δ]ο̣[ς]
ε̣[ἴη,

---

[5] Artemis.

Leda's Children: Phylonoe, Clytemestra, Timandra, Castor and Polydeuces

The one went up into [Tyndareus' vigorous marriage-
bed,
Leda, [beautiful-haired, like the beams] of the moon,
and bore [Timandra] and cow-eyed [Clytemestra]
and Phylonoe [who contended in beauty with the
immortal goddesses.

Phylonoe

] Arrow-shooter,[5]
She [
and she made [her immortal and ageless all her days.

Clytemestra and Her Children: Iphimede, Electra, Orestes

Because of her beauty] Agamemnon, [lord of men,]
married
Tyndareus'] daughter, dark-eyed [Clytemestra;
she [bore beautiful-ankled Iphimede] in the halls
and Electra who contended in beauty with the immortal
goddesses.
The well-greaved Achaeans sacrificed Iphimede
on the altar of [golden-spindled] noisy [Artemis],
on the day [when they were sailing on boats to] Troy,
to wreak] vengeance for the [beautiful-]ankled Argive
woman—
a phantom: [herself, the deer-shooting] Arrow-shooter
had very easily saved, and lovely [ambrosia
she dripped onto her head, [so that her] flesh would be
steadfast forever,

θῆκεν δ' ἀθάνατο[ν καὶ ἀγήρ]αον ἤμα[τα πάντα.
τὴν δὴ νῦν καλέο[υσιν ἐπὶ χ]θ̣ονὶ φῦλ'
ἀ̣ν̣[θρώπων
Ἄρτεμιν εἰνοδί[ην, πρόπολον κλυ]τοῦ
ἰ[ο]χ[ε]αίρ[ης.
λοῖσθον δ' ἐν μεγά[ροισι Κλυτ]αιμ̣ή̣στρη
κυα[νῶπις
γείναθ' ὑποδμηθ[εῖσ' Ἀγαμέμν]ον[ι δῖ]ον
Ὀρέ[στην,
ὅς ῥα καὶ ἠβήσας ἀπ̣ε̣[τείσατο π]ατροφο[ν]ῆα,
κτεῖνε δὲ μητέρα [ἣν ὀλεσήν]ορα νηλέι [χαλκῶι.

3, 5 West 4, 20–21 Merkelbach 7–10, 12–15, 18, 22–26, 27–29 Lobel 18 ἔπ' Merkelbach 19 MW 26 πρόπολον Lloyd-Jones: βουλῇ Lobel 30 [ἣν ὀλεσήν]ορα Musso: [ἣν ὑπερήν]ορα West

pergit hoc fr. post fr. 20(b) infra

20a, b [23(b), 23(b) in app. MW]

(a) Pausanias 1.43.1

οἶδα δὲ Ἡσίοδον ποιήσαντα ἐν Καταλόγῳ Γυναικῶν Ἰφιγένειαν οὐκ ἀποθανεῖν, γνώμῃ δὲ Ἀρτέμιδος Ἑκάτην εἶναι.

(b) Philodemus *De pietate* B 8364–70 Obbink

Στη[σίχορο]ς (Fr. 215 Page) δ' ἐν Ὀρεστεί[αι κατ]ακο-

and she made her immortal [and ageless all her] days.
Now the tribes of human beings [on the] earth call her
Artemis by the Road, [temple-servant of the glorious]
Arrow-shooter.
As the last one in the [halls, dark-eyed Clytemestra,]
overpowered by [Agamemnon], bore godly Orestes,
who when he reached puberty [took vengeance] on his
father's murderer,
and he killed his [own man-destroying] mother with the
pitiless [bronze.

(Fr. 19 continues after Fr. 20b)

20a, b

(a) Pausanias, *Description of Greece*

I know that Hesiod in his *Catalogue of Women* says that Iphigenia did not die, and by the will of Artemis is Hecate.

(b) Philodemus, *On Piety*

[Stesichorus] in his *Oresteia*, following [Hesiod,] (says)

λουθήσας [Ἡσιό]δ̣ωι τὴν Ἀγαμέ[μνονος Ἰ]φιγένειαν
εἶ[ναι τὴ]ν Ἑκάτην νῦν [ὀνομαζ]ομένην.

pergit 19 [23a MW; 15 H]

Τιμάνδρην δ' Ἔχε⌊μος θαλερὴν⌋ ποιήσατ'
ἄκ⌊οιτιν,
ὃς πάσης Τεγ[έης ἠδ' Ἀρκαδίης] πολυμήλου
ἀφνειὸς ἤνασ[σε, φίλος μακάρεσσι θ]ε̣ο[ῖ]σ̣ιν·
ἥ οἱ Λαόδοκο̣ν μ[εγαλήτορα ποιμέν]α̣ λαῶν
γ]είνα[θ]' ὑποδμη[θεῖσα διὰ] χρυσῆν Ἀφ[ροδίτην
ἐ]μβασ[ίλευε]η̣..[.].[
]ν̣[..].[.]χο[
].[. Ὀ]λύμπ̣ι̣[
ἀε]θλοφόρο[ν Πολυδεύκεα
]ν̣[.

32–35 Lobel 39 Lobel

21 [24 MW] Schol. Pind. *Nem.* 10.150a (III p. 182.18–26 Drachmann), de Castore et Polluce

ὁ μὲν Ἡσίοδος ἀμφοτέρους Διὸς εἶναι γενεαλογεῖ. . .ὁ
μέντοι Ἡσίοδος οὔτε Λήδας οὔτε Νεμέσεως δίδωσι
τὴν Ἑλένην, ἀλλὰ θυγατρὸς Ὠκεανοῦ καὶ Διός.

that Agamemnon's daughter Iphigenia is [she who is] now [called] Hecate.

Timandra and Her Son: Laodocus

19 (continued)

Echemus made Timandra his vigorous wife, 31
he who over all of Tegea [and Arcadia] rich in sheep ruled, wealthy, [dear to the blessed gods;
she bore him Laodocus, [great-hearted shepherd] of the people, 35
overpowered because of golden [Aphrodite
] was king in [37
] [

Castor and Polydeuces

] Olympi[38
] prize-bearing [Polydeuces
][40

21 Scholium on Pindar's *Nemeans*

Hesiod provides a genealogy (i.e. for Castor and Polydeuces) deriving both of them from Zeus... But Hesiod says that Helen was born neither from Leda nor from Indignation but from a daughter of Ocean and from Zeus.

22 [25 MW; 16 H] 1–24: P. Berol. 9777 recto; 8–39: P. Oxy. 2481 fr. 5 (b) col. II; 11–40: P. Oxy. 2075 fr. 1; 19: Herodian. *καθολικὴ προσῳδία* (in cod. Vind. hist. gr. 10 f. 7v palimps., cf. H. Hunger, "Palimpsest-Fragmente aus Herodians *καθολικὴ προσῳδία*, Buch 5–7. Cod. Vindob. Hist. gr. 10," *JöByzG* 16 [1967] 4, 27); 21–25: P. Oxy. 2483 fr. 2

0 = Fr. 19.41? [Ἀλθαίη δ' Ἄρηϊ τέκεν κλειτὸν
Μελέαγρον,]

ὃς μέγ[' ἄριστος ἔην
ἔγχει μάρνασθα[ι
πλήν γ' Ἡρακλῆ[ος
αυτ. . . . . Ἄρηϊ .[
ξανθοκόμη.[
τοῦ καὶ ἀπ' ὀφθ[αλμῶν
χορχ. . . . .α[
θηρο[ ]νδ[. . .].[
οὔτέ τις ἐν πολέμ[ωι φθισήνο]ρι δακρυόε[ντι
ἔτλη ἐσάντα ἰδ[ὼ]ν [μεῖναι κρατερ]ὸν Μελέαγ[ρον
ἀνδρῶν ἡρώων, ὁπότ[' ἰθύοι] ἄντα μάχεσ[θαι.
ἀλλ' ὑπ' Ἀπόλλωνος χερ[σὶν φίλον ὤλ]εσε θ[υ]μ[ὸν
μαρνάμενος Κουρ[ῆσι περὶ Πλ]ε[υ]ρῶν[ι] μακεδνῆι.
τοὺς δ' ἄλλους Οἰνῆϊ [τέκ'] Ἀλθαίη κυα[ν]ῶ[π]ις,
Φηρέα θ' ἱππόδαμ[ον καὶ ἐυμ]μελίη[ν Ἀγέ]λαον
Τοξέα τε Κλύμενό[ν τε ἄνακ]τ' ἀτάλαντ[ον] Ἄρηϊ

[6] This line is not transmitted; it is an *exempli gratia* supplement by West.

Althaea's Children: Meleager

22 1–24: Berlin papyrus; 8–39: Oxyrhynchus papyrus; 11–40: Oxyrhynchus papyrus; 19: Herodian, *General Pronunciation*

0 = Fr. 19.41? [Althaea bore to Ares famous Meleager,][6] 1
who [was] by far [the best
at fighting with the spear [
except for Heracles [
to Ares [5
blond-haired [
and from his [eyes
grim [ ]
[
and no one in [man-destroying] tearful war
dared to [withstand strong] Meleager when he looked 10
him in the face,
no one of the men, heroes, whenever he [strove] to do
battle face to face.
But at the hands of Apollo [he lost his dear spirit
fighting the Curetes around high [Pleuron]. 13

Althaea's Children (Continued): Phereus, Agelaus, Toxeus, Clymenus, Gorge, Deianeira (and Her Children and the Death of Heracles)

The others dark-eyed Althaea [bore] to Oeneus, 14
horse-taming Phereus [and] Agelaus, well-armed with 15
ashen spear,
and Toxeus and [lord] Clymenus, equal to Ares,

Γόργην τ' ἠύκομον κ[αὶ ἐπί]φ[ρ]ονα Δηϊάνειραν,
ἣ τέχ' ὑποδμηθεῖ[σα βίηι Ἡρ]ακλῆ[ϵ]ίηι
Ὕλλον καὶ Γλῆνον καὶ [Κτή]σιππον καὶ Ὀνείτην·
τοὺς τέκε καὶ δείν' ἔρξ[', ἐπεὶ ἀάσατ]ο μέγα θυμῶι,
ὁππότε φάρμακον .[ἐπιχρί]σασα χιτῶνα
δῶκε Λίχηι κήρυ[κι] φ[έρειν· ὃ δὲ δῶ]κεν ἄνακτι
Ἀμφιτρυωνιά[δ]ηι Ἡ[ρακλῆϊ πτολιπό]ρθωι.
δ[ϵξ]αμένωι δέ ο[ἱ αἶψα τέλος θανάτοι]ο παρέστη·
καὶ] θάνε καί ῥ' Ἀΐδ[αο πολύστονον ἵκϵ]το δῶμα.
—νῦν δ' ἤδη θεός ἐστι, κακῶν δ' ἐξήλυθϵ πάντων,
—ζώει δ' ἔνθά περ ἄλλοι Ὀλύμπια δώματ' ἔχοντες
—ἀθάνατος καὶ ἄγηρος, ἔχων καλλ[ίσ]φυρον
Ἥβην,
—παῖδα Διὸς μεγάλοιο καὶ Ἥρης χρυσοπεδίλου·
—τὸν πρὶν μέν ῥ' ἤχθηρε θεὰ λευκώλενος Ἥρη
—ἔκ τε θεῶν μακάρων ἔκ τε θνητῶν ἀνθρώ[πων,
—νῦν δ' ἤδη πεφίληκε, τίει δέ μιν ἔξοχον ἄλλ[ων
—ἀθανάτων μετά γ' αὐτὸν ἐρισθενέα Κρ[ο]νίωνα.
δ[ῖα δ'] Ὑπερμήστρη λαῶν ἀγὸν Ἀμφιάρηον
γϵ[ί]νατ' Ὀϊκλῆος θαλερὸν λέχος εἰσαναβᾶσα
Ἄ[ρ]γει ἐν ἱπποβότωι πολέων ἡγήτορα λαῶν·
ὅς ῥ' ἀγαθὸς μὲν ἔην ἀγορῆι, ἀγαθὸς δὲ μάχεσθαι,

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[7] This and each of the following seven lines are marked by an obelus in P. Oxy. 2075.

and beautiful-haired Gorge [and] thoughtful Deianeira,
who, overpowered by Heracles' [force], bore
Hyllus and Glenus and Ctesippus and Onites;
these she bore, and she committed terrible deeds, [for
she acted] very [foolishly] in spirit,
when, [smearing] the philter on the cloak,
she gave it to the herald Liches [to take; and he gave] it
to lord
[Heracles], Amphitryon's son, [the city-sacker].
Once he received it, [the end of death was swiftly] at
hand for him;
and] he died and [came to the much-groaning] house of
Hades.
Now he is already a god, and has escaped from all evils,[7]
and he lives where the others do who have their
mansions on Olympus,
immortal and ageless, possessing beautiful-ankled Hebe,
daughter of great Zeus and of golden-sandaled Hera.
Previously the goddess, white-armed Hera, hated him
more than any of the blessed gods and any mortal
human beings,
but now she loves him, and honors him beyond the other
immortals, except for Cronus's mighty son himself.

Hypermestra's Children: Amphiaraus, Iphianeira, Endeus

Godly Hypermestra bore Amphiaraus, leader of the
people,
after she went up into Oeclees' vigorous marriage-bed
in horse-grazed Argos, commander of many people;
he was good in assembly, and good at warfare,

ἐ[σ]θλὸς δ' ἐν πραπίδεσσι, φίλος δ' ἦν ἀθανάτοισι·
γείνατο δ' Ἰφιάνειραν ἐπήρατον εἶδος ἔχουσα[ν
40 Ἐνδηόν τε ἄνακτ' ἀνδρῶν ἠύν τε μέγαν τε

0 suppl. e.g. West 1, 10–11, 21 West 6 Robert 9, 13–16, 20, 22–23 Lobel 12 Hirschberger 17–18 Wilamowitz 24 οἱ et θανάτοιο Lobel τέλος West 25 καὶ West Ἀΐδ[αο Lobel αἰψα πολύστονον Merkelbach ἵκε]το West 26–33 obeli praefixi in P.Oxy. 2075 34 δ[ῖα δ' Ὑ]π. P.Oxy. 2075: [ἣ δ'] ἄρ' Ὑπ. P.Oxy. 2481

23 [26 MW; 17 H] 1–37: P. Oxy. 2481 fr. 5 (b) col. III; 7–21: P. Berol. 9777 verso; 27–31a: cf. Schol. Soph. *Trach.* 266 (p. 296.5–10 Papageorgios)

.....]λλε[.] πρὸ γάμοιο δάμη[
..... .].. Ἀμφίμαχος κρατερ[
..... .].ειηις Σπάρτην ἐς [κα]λλ[ιγύναικα·
ᾗ [ο]ἱ ἐ[γεί]νατο παῖδα μεγασθενέ[.....].ιο[]....
⟩—
ᾗ' οἷαι [κο]ῦραι Πορθάονος ἐξεγέν[οντο
τρε[ῖς, ο]ἷαί τε θεαί, περικαλλέα [ἔργ' εἰδυῖα]ι·
τ[ά]ς ποτε [Λ]αο[θό]η κρείουσ' Ὑπερηΐς ἀ[μύ]μων
γεί]νατο Παρθᾶνος [θ]α[λ]ερὸν λέχ[ος]
ε[ἰσ]αναβᾶσα,
Εὐρ]υθεμίστην τε Στρατ[ο]νίκην [τ]ε Σ[ε]ρόπην τε·
10 τα]ὶ δο.[.] Νυμφάων καλλιπ[λο]κάμ[ω]ν συνοπηδοὶ
.[.]..[...]...Μο[υ]σέων τε [κα]τ' ο[ὔρεα] βη[σ]σήεντα
.[.....].[.] ἔσχο[ν Π]αρνησσοῦ τ' ἄκρα κάρηνα

fine in his thoughts, and he was dear to the immortals;
and she bore Iphianeira, who had a lovely form,
and Endeus, lord of men, good and big.

Amphimachus' Son

23 1–37: Oxyrhynchus papyrus; 7–21: Berlin papyrus;
27–31a: Scholium on Sophocles' *Trachinian Women*

] before marriage, overpowered [
] strong Amphimachus
] to Sparta [with its beautiful women;
she bore [him] a mighty son [

Daughters of Porthaon (Calyce's descendant): Eurythemiste, Stratonice, Sterope

Or like them: the daughters who were born from
Porthaon,
three, like goddesses, [skilled] in very beautiful [works];
whom once [Laothoe,] blameless ruler of Hyperesia,
bore after she went up into Porthaon's vigorous
marriage-bed,
Eurythemiste and Stratonice and Sterope.
They] companions of the beautiful-haired Nymphs
] and of the Muses on the wooded mountains
] they possessed, and Parnassus' lofty peaks

....].[..]μ̣ε̣[ν]α̣ι̣ χρυσο[σ]τεφάν̣ο̣υ̣ Ἀ̣φ̣ροδίτης
....].[ ] ϵχ ...[ ]..[ ]...[ ]φ.[ ]..[ ]..α̣μοντ̣ε̣ς̣
15 νυ[... ....]..[.] πολλὰ κ[ ].[ ]μ̣ῶ̣ν̣ας ἵκοντο
παρ̣[.....]̂[...]τι μάκρ᾽ ο̣[ὔρεα οἰ]κ̣είουσαι,
δώματ[α λείπο]υσαι π̣[ατρὸς καὶ μητ]έ̣ρ̣α κεδνήν.
αἵ ῥα τότ᾽ ε̣[ἴ]δει ἀγαλ[λόμεναι καὶ ἀϊδ]ρείησιν
ἀμφὶ περὶ κ̣ρ̣[ήνην Εὐήνου ἀργ]υροδίνεω
20 ἠέριαι στε̣ῖ̣β̣ο̣[ν ἐέρ]σ̣ην
ἄνθεα μαι[ό]μεν[αι κεφαλῆις εὐώ]δ̣ε̣α κόσμον·
τάων μ̣[..].[.]με.[ ]. Φοῖβος Ἀπόλλων,
βῆ δὲ φέ[ρ]ων ἀνάε̣[δ]ν̣[ον ἐύζωνον] Στ[ρ]α̣[τ]ονίκην·
δ̣ῶ̣κε δὲ π̣[αι]δὶ [φί]λ̣ωι θαλ̣[ερ]ὴν̣ [κ]ε̣κλῆσθαι̣
ἄκ̣οιτιν
25 ἀ]ντ̣ιθέωι Μελ̣[αν]ῆ̈ι̣, [τὸν οὔρ]ε̣[σι] πότνια̣ νύμφη
Ο]ἰτη[ῖ̈]ς Προ̣[ν]ό̣[η]ω̣ματ[..]ο̣υ..[
τῶι δ᾽ ὑπ⌊οκυσαμένη καλλίζωνος Στρατονίκη
Εὔρυτον ⌊ἐν μεγάροισιν ἐγείνατο φίλτατον υἱόν.
τοῦ δ᾽ υἱεῖς ⌊ἐγένοντο Δηΐ̈ων ⟨τε⟩ Κλυτίος τε
30 Τ⌊οξ⌋εύς ⌊τ᾽ ἀντίθεος ἠδ᾽ Ἴφιτος ὄζος Ἄρηος.
τ⌊οὺς δ⌋ὲ μέθ᾽ ⌊ὁπλοτάτην τέκετο ξανθὴν Ἰόλειαν,
τ[ῆς ἕ]νεκ᾽ Οἰχ[αλ]ί̣η̣[ν

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[8] The scholium on Sophocles' *Trachinian Women* that cites lines 27–31 then adds one further verse (31a):

Antioche ruling †the ancient race† of Naubolides

] of golden-crowned Aphrodite
] [
] many [ ] they arrived
] they, dwelling in high mountains,
leaving] their [father's] mansions and their dear [mother.
Then, exulting in their form and thoughtlessness,
around [the fountain] of the silver-eddying [Euenus,
early in the morning they walked [
] the dew
seeking flowers, [a sweet-smelling] ornament [for their
heads.

Stratonice's Son: Eurytus

Of them [ ] Phoebus Apollo,
and he went carrying off [well-girdled] Stratonice
without bridal gifts,
and gave her to his dear son to be called his vigorous
wife,
to god-like Melaneus, whom [on the mountains] the
queenly nymph,
Oetaean Pronoe, [
Pregnant by him, beautiful-girdled Stratonice
in the halls bore Eurytus, her very dear son.

Eurytus' Children: Deion, Clytius, Toxeus, Iphitus, Iolea

From him were born sons, Deion and Clytius
and god-like Toxeus and Iphitus, scion of Ares.
After these, last of all he begot blonde Iolea,[8]
for whose sake Oechalia [

Ἀμφι]τρυωνιάδης[
τ]ῆν [δ'] αὐτέων παρὰ πα[τρ
Θέσ[τ]ιος ἱππόδ[α]μος δ[
ἠγάγεθ' ἵππ[ο]ισίν τε [καὶ ἅρμασι κολλητοῖσι
μυρία ἕ[δ]να [πο]ρώ[ν
— —
—

3 Lobel 4 οἱ ἐ- Merkelbach 6 Lobel
7 [Λ]αο[θό]η Lobel 11 κατ' οὔρεα βησσήεντα West
16 West 18 ἀϊδ]ρείῃσιν West 19 Stiewe
20 West 23 ἐύζωνον West 25 τὸν οὔρεσι West
26 Προνόη e. g. West post v. 31 alium versum praebet schol. Soph. Ἀντιόχη κρείουσα †παλαιὸν γένος† Ναυβολίδαο
36 Lobel

24 [27 MW; 18 H] Schol. Ap. Rhod. 4.892 (p. 298.7-10 Wendel)

ἠκολούθησεν Ἡσιόδῳ οὕτως ὀνομάζοντι τὴν νῆσον τῶν Σειρήνων·

νῆσον ἐς Ἀνθεμόεσσαν, ἵνά σφισι δῶκε Κρονίων

25 [28 MW] Schol. Hom. *Od.* 12.168 (II p. 543.16-17 Dindorf), de Sirenibus

ἐντεῦθεν Ἡσίοδος καὶ τοὺς ἀνέμους θέλγειν αὐτὰς ἔφη.

Amphitryon's son [

Eurythemiste, Wife of Thestius

34

Her beside their father [35
horse-taming Thestius [
he led off (scil. to marriage) with his horses [and closely-
joined chariots
presenting] countless wedding-gifts [37

Sterope's Daughters: The Sirens

24 Scholium on Apollonius Rhodius' *Argonautica*

He (i.e. Apollonius Rhodius) has followed Hesiod, who calls the island of the Sirens by this name (i.e. Anthemoessa):

to the island Anthemoessa, where Cronus' son gave
them

25 Scholium on Homer's *Odyssey*

Starting from here (*Od.* 12.168), Hesiod said that they (i.e. the Sirens) also charmed the winds.

26 [15 MW] Iulianus *Orat. ad Heracl. Cyn.* (7) 234d

οὐκ οἶσθα ὅτι καὶ ὁ Σαλμωνεὺς ἔδωκεν ὑπὲρ τούτων τοῖς θεοῖς δίκην, ὅτι ἄνθρωπος ὢν ἐπεχείρει Ζεὺς εἶναι; τὸ δὲ ἐκ τῶν Ἡσιόδου λεγόμενον ὑπὲρ τῶν ὀνομασάντων ἑαυτοὺς τοῖς τῶν θεῶν ὀνόμασιν, Ἥρας τε καὶ Διός, εἰ μήπω καὶ νῦν ἀκήκοας, ἔχω σοι συγγνῶναι.

27 [30 MW; 20 H] 1–42: P. Oxy. 2485 fr. 1 col. I; 3–33: P. Oxy. 2481 fr. 1 (a) + (b) col. I-II; 12–33: P. Oxy. 2484 fr. 2

]..[].γ.[]ν[....]ωπ̣[] . . .
].[..].ταμη[...]η̣δο̣..
ο]ὐ̣ρ̣α̣νοῦ ἀ[στερ]όεντος
ὡ]π̣λ̣ί̣ζ̣ετο μ[ών]υχας ἵππου[ς
]χαλκέους [τε λ]έβητας
]θοον ἅρμα [καὶ] ἵππους
]χάλκεοί τε λ[έβ]ητες
πατὴ]ρ ἀνδρῶν τε [θε]ῶν τε
]ὑπὸ ζυγῶι ἅρματ᾽ ἔχοντας
σέ]λ̣α̣ς πυρὸς αἰθ[ο]μένοιο
ἐ]πὶ χθονὶ φῦλ᾽ ἀνθρώπων
]ν. ὁ δ᾽ ἀγᾶτ[ο πατ]ὴρ ἀνδρῶν τε θεῶν τ[ε,
σκληρὸν δ᾽] ἐ̣βρόντ[ησεν ἀπ᾽] οὐρανοῦ ἀστερόεντος
]ον δή· ἐτ[ί]ν̣αξε δὲ γαῖαν ἅπασαν.
βῆ δὲ κατ᾽ Ο]ὐ̣λύμποιο [χο]λούμενος, αἶψα δ᾽ ἵκανεν

Aeolus' Son Salmoneus

26 Julian, *Against the Cynic Heraclius*

Do you not know that Salmoneus too was punished by the gods for this, because, although he was a human being, he tried to be Zeus? If you have never heard before what is said in Hesiod's poems about those who called themselves with the gods' names, Hera's and Zeus',[9] then I can forgive you.

27 1–42: Oxyrhynchus papyrus; 3–33: Oxyrhynchus papyrus; 12–33: Oxyrhynchus papyrus

]\[
] [
] of the starry sky
] he harnessed single-hoofed horses
] and bronze cauldrons
]-running chariot and horses
] and bronze cauldrons
the father] of men and of gods
] with chariots under the yoke
blaze] of burning fire
on the earth, the tribes of human beings
]. The [father] of men and of gods was angered,
and he thundered [hard from] the starry sky
]; he made the whole earth tremble.
He came down from] Olympus in anger, and at once he arrived

[9] Cf. Fr. 12.

λαοὺς Σαλμ]ωνῆος ἀτ[ασ]θάλου, οἳ τάχ᾽ ἔμελλον
πείσεσθ᾽ ἔρ]γ᾽ ἀΐδηλα δι᾽ ὑβ[ρ]ι̣στὴν βασιλῆα·
τοὺς δ᾽ ἔβα]λ̣εν βροντῆι [τε κ]αὶ αἰθαλόεντι
κεραυνῶι.
ὣς λαοὺς ἀπε]τίνεθ᾽ ὑπερβ[ασίην] βασιλῆος.
....(.)].ς παῖδάς τε χ[υν]α̣ῖκά τ̣ε̣ οἰ̣κῆάς τε,
..... πό]λιν καὶ δώμα[τ᾽ ..]ίρρυτα θῆκεν ἀΐστως,
τὸν δὲ λα]βὼν ἔρριψ᾽ ἐς Τ[ά]ρταρον ἠερόεντα,
ὡς μή τις] βροτὸς ἄλλος [ἐ]ρ̣ίζ̣ο̣ι Ζηνὶ ἄνακτι.
τοῦ δ᾽ ἄρα] παῖς ἐλέλειπτο φίλη μακάρεσσι θεοῖσι
Τυρὼ ἐυπ]λόκαμος ἰκέλη χ[ρ]υσῆι Ἀφρο[δ]ίτ[ηι,
οὕνεκα νε]ικείεσκε καὶ̣ ἣ̣ρ̣[ισε] Σαλμωνῆϊ
συνεχές, οὐ]δ᾽ εἴασκε θεοῖς [βροτὸν ἰσ]οφαρίζειν·
τούνεκά] μιν ἐσάωσε πατὴρ ἀνδρῶν τε θεῶν τε.
..... . ἐ]ς Κρηθῆος ἀμύμονος ἤ̣[γ]αγεν οἶκον,
ὃς δέ μιν ἀσ]πασίως ὑπεδ[έ]ξατο καί ῥ᾽ ἀτίταλλεν.
αὐτὰρ ἐπεί] ῥ᾽ ἧβης πολυηράτου ἐς τέλος ἦλθεν
..... . τῆ]ς γ᾽ ἐράεσκε Ποσειδάων ἐνοσίχθων
....] φιλότητι θεὸς βροτῶι, οὔνεκ᾽ ἄρ᾽ εἶδος
πασάων προὔχεσκε γυναι]κῶν θηλυτεράων.
ἣ δ᾽ ἐπ᾽ Ἐνιπῆος πωλέσκετο] καλὰ ῥέεθρα
].ν
].ται
]ε κούρη
].ς
].απα. τῆς
]ασ̣[]ε ..[]
]υ̣ν[]

at wicked Salmoneus' [people,] who were quickly going
to suffer] destructive deeds because of their arrogant
king;
he struck them] with thunder and blazing thunderbolt.
Thus he punished [the people] for their king's trespass.
] sons and wife and house-servants,
] city and [ ]-flowing mansions, he obliterated them,
and seizing him he hurled him into murky Tartarus,
so that no] other mortal would contend with lord Zeus.

Salmoneus' Daughter: Tyro

Then his] daughter was left behind, dear to the blessed
gods,
beautiful]-haired [Tyro], similar to golden Aphrodite,
because] she would rebuke and contend with Salmoneus
continually and] would not permit [a mortal] to contend
with gods;
for this reason] the father of men and of gods saved her.
] he led her off to the house of excellent Cretheus
and he] joyfully received her and reared her up.
But when] she came to the peak of very lovely puberty
] the earth-shaker Poseidon fell in love with her
] in desire, a god with a mortal, for in beauty
she surpassed all] female [women.
And she would travel to] the fair streams [of Enipeus
]
]
] maiden

(traces of four lines)

3, 4, 8, 10, 12, 13, 15 Lobel 16 λαοὺς West cetera Lobel 17 *πείσεσθ'* Merkelbach 18 *τοὺς δ'* Merkelbach, cetera Lobel 19 Merkelbach 22 West 23, 24, 25 Lobel 26 *ἤρ[ισε]* West, cetera Lobel 27 *συνεχές* West, cetera Lobel 28 Lobel 30 Merkelbach 31, 32 Lobel 34 Merkelbach 35 Lobel (cf. Hom. Od. 11. 240)

28 [320 MW; 22 H] Schol. Ap. Rhod. 1.752–58d (p. 65.14–16 Wendel)

διόπερ παρ' Ἡσιόδῳ οὕτως ἀναγνωστέον·

αὐτὸς δ' ἐν πλήσμῃσι διιπετέος ποταμοῖο,

καὶ οὐχ, ὥς τινες, "ἐν πλήμνῃσι".

πλήσμῃσι codd.: *πλήμῃσι* West

29 [32 MW; 23 H] Schol. Bern. in Verg. *Georg.* 4.361 Hagen (*Fleckeisens Jahrb.* Suppl. 4 [1861/67] 975), *'at illum | curvata in montis faciem circumstetit unda.'*

hunc versum ex Hesiodi gynecon ‹catalogo› transtulit.

‹catalogo› C. G. Mueller

30 [31 MW; 24 H] P.Tebt. 271

....].[.]..Ποσειδάων λ[
τέξεις δ' ἀγλαὰ τέκ]να, ἐπεὶ οὐκ ἀποφώ[λιοι εὐναὶ
ἀθανάτων· σὺ δὲ τ]οὺς κομέειν ἀτιτα[λλέμεναί τε.

Tyro's Children: Neleus and Pelias by Poseidon

28 Scholium on Apollonius Rhodius' *Argonautica*

For this reason the line in Hesiod must be read as follows:

He himself[10] in the flood-tide of the rain-fed river

and not, as in some manuscripts, *en plēmnēisi* (which should mean "in the wheel-naves").

29 Virgil, *Georgics*

Around him[11]
the water stood, curved into the shape of a mountain.

Scholium on this passage

This verse he (i.e. Virgil) translated from Hesiod's *<Catalogue> of Women*.

30 Tebtynis papyrus

] Poseidon [
"You will bear splendid children,] since not fruitless [are the beds
of the immortals;] take care of them and rear them up

[10] Probably Poseidon (so Hirschberger), though Sittl suggested that the line might refer to Jason crossing the river Anaurus.

[11] Presumably in the Greek original the sea-god stood around "her," Tyro.

....]. ἴν᾽ ἀγλαὰ τέκνα τ[εκ-
....].τ᾽ ἀνεμέσσητοί τε[
ὣς εἰπὼν ὃ μὲν αὖτις] ἀγαστόνωι ἔμ[παλι πόντῳ
....]η ἔβη οἰκόνδε [νέεσθαι
]..ον.[

2–3 Grenfell-Hunt
6 ὣς—αὖτις Page
5 ἀνεμέσσητοί τε Crusius
ἔμ[παλι πόντῳ Pfeiffer

31 [33(a) MW; 25 H] 1–30: P. Oxy. 2485 fr. 1 col. II; 4–36: P. Oxy. 2486; 12–19: Schol. Ap. Rhod. 1.156–60a (p. 21.8–15 Wendel); 30–33: P. Oxy. 2481 fr. 2

]ε[..]βρ.[ ]..[ ]θυ[
Νηλέα κα]ὶ Πελίην πολέσιν λαοῖσι[ν ἄνακτας·
καὶ τοὺς] μὲν διένασσε πατὴρ ἀν[δρῶν τε θεῶν τε,
νόσφιν δ᾽] ἀλλήλων ναῖον πτολίεθρα .[
ἤτοι ὁ μ]ὲν Πύλον εἶχε καὶ ἔκτισε χῆι [ἐρατεινὴν
Νηλεύς,] καί ῥα θύγατρ᾽ Ἀμφίονος Ἰασίδα[ο
Χλῶριν ἐ]ύζωνον θαλερὴν ποιήσατ᾽ ἄκ[οιτιν.
ἣ δέ οἱ ἐν μ]εγάροισιν ἐγείνατο φαίδιμα τέκ[να,
Εὐαγόρην τ]ε καὶ Ἀντιμένην καὶ Ἀλάστορα [δῖον
Ταῦρόν τ᾽ Ἀσ]τέριόν τε Πυλάονά τε μεγάθυμ[ον
Δηΐμαχόν τε] καὶ Εὐρύβιον κλειτόν τ᾽ Ἐπίλαον
Νέστορά τε Χ]ρομίον τε Περικλύμενόν τ᾽ ἀγέρω[χον,
ὄλβιον, ὧι] πόρε δῶρα Ποσειδάων ἐνοσίχθων
παντο]ΐ᾽, ἄλλ[ο]τε μὲν γὰρ ἐν ὀρνίθεσσι φάνεσκεν

] so that splendid children [
] blameless ones [5
Having said this, he sank once again] into the howling
[sea
] she went back home
] [

31 1–30: Oxyrhynchus papyrus; 4–36: Oxyrhynchus papyrus; 12–19: Scholium on Apollonius Rhodius' *Argonautica*; 30–33: Oxyrhynchus papyrus

] [
Neleus and] Pelias, [lords] of many people;
and these] the father [of men and of gods] settled
separately;
apart] from each other they dwelt in cities [
For the one] possessed Pylus and founded a [lovely 5
]land,
Neleus,] and the daughter of Iasus' son Amphion,
Chloris,] he made his well-girdled vigorous [wife. 7

Neleus' Children

She] bore him [in] the halls splendid children: 8
Euagore] and Antimene and godly Alastor
and Taurus] and Asterius and great-spirited Pylaon 10
and Deimachus] and Eurybius and glorious Epilaus
and Nestor] and Chromius and lordly Periclymenus. 12

Neleus' Son Periclymenus

Happy he, to whom earth-shaking Poseidon gave gifts 13
of all kinds, for sometimes among the birds he appeared

αἰετός.] ἄλλοτε δ' αὖ γινέσκετο, θαῦμα ἰδέσθαι,
μύρμ]ηξ, ἄλλοτε δ' αὖτε μελισσέων ἀγλαὰ φῦλα,
ἄλλο]τε δεινὸς ὄφις καὶ ἀμείλιχος· εἶχε δὲ δῶρα
παντ]οῖ' οὐκ ὀνομαστά, τά μιν καὶ ἔπειτα δόλωσε
βο]υλ]ῇι] Ἀθηναίης· πολέας δ' ἀπόλεσσε καὶ ἄλλους
μαρνάμενος Νηλῆος ἀγακλειτοῦ περὶ τεῖχος
ο]ὗ] πατρός, πολέας δὲ μελαίνηι κηρὶ πέλασσε
κ]τείνων. ἀλλ' ὅτε δή οἱ ἀγάσσατο Παλλὰς Ἀθήνη,
πα]ῦσεν ἀρτεύοντα· βίην δ' Ἡρακληείην
εἶ]λ' ἄχος ἄτλητον κραδίην, ὤλλυντο δὲ λαοί.
ἦ]τοι ὁ μὲν ζυγοῦ ἄντα βίης Ἡρακληείης
ὀ]μφαλῶι ἑζόμενος μεγάλων ἐπεμαίετο ἔργω[ν,
φ]ῆ δ' Ἡρακλῆος στήσειν μένος ἱπποδάμοιο
νήπιος, οὐδ' ἔδδεισε Διὸς ταλαπείφρονα παῖδα,
αὐτὸν καὶ κλυτὰ τόξα, τά οἱ πόρε Φοῖβος Ἀπόλλων.
ἀλλὰ] τότ' ἀντίος ἦλθε βίης Ἡρακληείης
.]μας, τῶι δὲ γλαυκῶπις Ἀθήνη
Ἀμφιτρυωνι]άδηι θῆκ' εὐσχεθὲς ἐν παλάμηισ[ι
τόξον, καί οἱ φρ]άσσε Περικλύμενον θεοειδ[έα
]κεν κρατερὸν μένος α...[
]μενος τάνυσεν χείρε]σσι φίλῃσι
τόξον, καὶ τα]χὺν ἰὸν ἐπὶ στρεπτῆς] νευρῆς

2–11 Lobel
27 στήσειν: de σχήσειν cogitavit Lobel
30, 32 Lobel
33 καί οἱ φρ]άσσε Merkelbach, cetera Lobel
35–36 φίλῃσι τόξον καὶ West

as an eagle, and sometimes he became—a wonder to
see—
an ant, and sometimes the splendid race of bees,
sometimes a snake, terrible and implacable; he received
gifts
of all kinds, unnamable, which later ensnared him
by the will of Athena. He destroyed many other men
fighting around the wall of very glorious Neleus,
his father, and he brought many to black death
by killing them. But when Pallas Athena became angry
with him,
she stopped him being the best. Unendurable grief
[seized
Heracles' force in his heart, for his troops were being
destroyed.
Then, over against Heracles' force,
sitting on the knob of the yoke, he strove for great
deeds,
and said] he would halt horse-taming Heracles'
strength—
the fool, nor did he fear Zeus' patient-minded son,
neither him nor his famous bow and arrows, which
Phoebus Apollo gave him.
But] then he came opposite Heracles' force
| and to him bright-eyed Athena,
to Amphitryon's son,| put the bow grasped firmly
in his hands, and] pointed out to him god-like
Periclymenus
] mighty strength [
] he strung with his own hands
his bow, and a swift] arrow upon the twisted[string

32 [33(b) MW] Schol. D Hom. *Il.* 2.336 (p. 91 van Thiel); cf. Schol. Ap. Rhod. 1.156–60a (p. 21.3–6 Wendel))

καὶ δὴ γενόμενον αὐτὸν μέλισσαν καὶ στάντα ἐπὶ τοῦ Ἡρακλέους ἅρματος Ἀθηνᾶ δείξασα Ἡρακλεῖ ἐποίησεν ἀναιρεθῆναι. . .ἱστορεῖ Ἡσίοδος ἐν Καταλόγοις.

δείξασα Barnes : εἰκάσασα codd.

33 [35 MW; 26a H] 1–15: P. Oxy. 2481 fr. 3; 6–8: Steph. Byz. s.v. Γερηνία (p. 205.7–9 Meineke); 8: Steph. Byz. s.v. Τάβαι (p. 597.15 Meineke)

].[βί]η Ἡρ[ακληε]ίη.
ὅφρα μὲν οὖν ἔζ]ωε Περικλύ[μ]ενος θε[ο]ειδής,
οὐκ ἐδύναντο Πύ]λον πραθέειν μάλα περ μεμαῶτες·
ἀλλ᾽ ὅτε δὴ θανάτο]ιο Π[ε]ρικλύμενον λάβε μοῖρα,
ἐξαλάπαξε Πύλοιο πόλιν Δι]ὸς ἄ[λ]κιμο[ς] υἱός,
κτεῖνε δὲ Νηλῆος ταλα]σίφρονος υἱέας ἐσθλούς,
ἕνδεκα, δωδέκατος δὲ Γερ]ήνιος ἱππότα Νέστωρ
ξεῖνος ἐὼν ἐτύχησε παρ᾽ ἱ]ππoδάμοισι Γερηνοῖς·
οὕτω δ᾽ ἐξέφυγεν θάνατο]ν καὶ κῆ[ρ]α μέλαιναν.
τοῦ δ᾽ ἦν Ἀντίλοχός τε καὶ]ὶ αἰχμητὴς Θρασυμήδης
Περσεύς τε Στρατίος τε καὶ Ἄρητος] κ[α]ὶ Ἐχέφρων
Πεισιδίκη θ᾽ ἣ εἶδος ἐρήριστ᾽ ἀθανάτηι]σιν·
τοὺς δὲ μέθ᾽ ὁπλοτάτην τέκετο ξανθὴν] Πολυκάσ[την
Νέστορος ἐν φιλότητι Ἀναξιβίη ῥοδό]πηχυς
]ρ̣τ[

1–4 Lobel; reliqua Lobel; 5 Merkelbach; 9 οὕτω et 10 ἦν West; 11–12 Lobel; 13–14 West

32 Scholium on Homer's *Iliad*

And when he (i.e. Periclymenus) became a bee and stood upon Heracles' chariot, Athena showed him to Heracles and made sure that he was killed… Hesiod tells the story in the *Catalogues*.

33 1–15: Oxyrhynchus papyrus; 6–8: Stephanus of Byzantium, *Geographical Lexicon*

] Heracles' force;
and so, as long as] god-like Periclymenus was alive,
they could not] sack Pylus, very eager though they were. 3

Neleus' Son Nestor, and Nestor's Children

But when] the fate [of death] took hold of Periclymenus, 4
Zeus'] strong son [destroyed the city of Pylus, 5
and killed patient-minded Neleus' fine sons,
eleven of them, but the twelfth, the Gerenian horseman
Nestor,
happened to be a guest among the horse-taming
Gerenians;
in this way he escaped from death] and black fate.
From him came Antilochus and] spear-man 10
Thrasymedes
and Perseus and Stratius and Aretus] and Echephron
[and Peisidice who contended in beauty with the
immortal goddesses;]
after these, rosy-armed Anaxibia bore blonde] Polycasta
last of all, in the desire of Nestor]
] [15

34 [34 MW; 26c H] Steph. Byz. s. v. Γερηνία (p. 205.6–10 Meineke); Schol. Hom. *Il.* 2.336 (Cod. Par. Gr. 2767 = Cramer, *An. Paris.* III p. 191), Eust. in Hom. *Il.* 2.336 (I p. 351.27 van der Valk); cf. Schol. Hom. *Od.* 3.68 (I p. 124.17–18 Dindorf)

Ἡσίοδος ἐν πρώτῳ Καταλόγων· "κτεῖνε—Γερηνοῖς" (fr. 33. 6–8). . .καὶ αὖθις

Νέστωρ δ' οἷος ἄλυξεν ἐν ἀνθεμόεντι Γερήνῳ.

35 [37 MW; 27 H] P.S.I. 1301, ed. Erdas 1997

.[....]ν[ο]ς οὗ κλέος εσ[
ἀργαλέα[ς]· μοῦνος δ' ὑπ̣[εδέξατο μάντις ἀμύμων.
καὶ τ[ὸ] μὲ[ν] ἐξετέλεσσε, .[
δεσμὸν ἀεικὲς ἔχων̣ [
μνᾶτο γὰρ αὐτοκασιγν[ήτωι, ἥρωι Βίαντι,
ἤνυέ θ['] ἱμερόεντα γάμ̣[ον
βοῦς ἕλικας, καὶ ἄεθλον ἀμ[ύμονα δέξατο κούρην.
Ἠρὼ δ' [ἠ]ύ̣κομος Ταλα[ὸν
γείνατο παῖδα Βίαντο̣[ς
οἳ δὲ καὶ εἰς Ἄργος Ἱροῖ̣[το]ν̣ πά̣[ρα δῖον ἵκοντο,

[12] Melampus.

34 Stephanus of Byzantium, *Geographical Lexicon;* Scholium on Homer's *Iliad;* Eustathius on Homer's *Iliad*

Hesiod in Book One of the *Catalogues*:

and killed . . . Gerenians (Fr. 33.6–8)

. . . and again,

Nestor alone escaped in flowering Gerenus.

Neleus' Daughter Pero, Wooed by Melampus for His Brother Bias

35 Papyrus of the Società Italiana

], whose glory [
difficult ones; alone the excellent seer[12] undertook it.
And he fulfilled it, [
enduring unseemly bondage [
For he wooed on behalf of his brother, [the hero Bias,
and he accomplished the lovely marriage [
curving-horned oxen, and [he received the excellent maiden] as his prize.

Bias' and Pero's Son Talaus

Beautiful-haired Pero bore Talaus [
the son of Bias [

Bias and Melampus Cure Proetus' Daughters of Madness

And they [came] to Argos, [to godly Proetus,

ἔνθά σφιν μετέδ̣ωκ̣[ε
ἴ̣φ̣θ̣[ι]μ̣ος Προῖτο̣ς κλῆρ̣ον .[
ἱπποδάμ̣ῳι τ̣ε [Βί]ᾳντι̣ [Μελάμποδί θ'
μαντοσύνηις ἰήσατ', ἐπεί ϙ̣[φισι πότνια Ἥρη
ἠλοσύνην ἐνέηκε χολωσᾳ̣[μεν-
αὖτη μὲν γενεὴ Νη̣λῆο̣ς [
αὐτὰρ ὅ γ' αὐτοῦ μ̣[ίμνεν ἐν εὐρυχόρωι Ἰαωλκῶι
σκῆπτρον ἔχων [Πελίης
τὰς τ̣έ̣κ̣.[
Ἄλκηστιν μεν̣[
ἠύκομόν τε Μ[έδουσαν
Πεισιδίκην . [
] .κ[ ] .τέκε[

2 Vitelli-Norsa 5 Vitelli-Norsa 7 Pfeiffer 10 leg. et suppl. West 13 Bartoletti 14 σ[φίσι Bartoletti, deinde πότνια Ἥρη Merkelbach 17 μ[ίμνεν Pfeiffer, ἐν εὐρυχόρῳ Ἰαολκῷ Friedländer 18 Πελίης Pfeiffer 21 Pfeiffer Πεισιδίκην Vitelli-Norsa: Πασιδίκην MW

36 [40 MW; 28 H] Schol. Pind. *Nem.* 3.92 (III p. 56.1 Drachmann)

ὅτι δὲ ἐτράφη παρὰ τῷ Χείρωνι ὁ Ἰάσων, Ἡσίοδός φησιν·

Αἴσων, ὃς τέκεθ' υἱὸν Ἰήσονα ποιμένα λαῶν,
ὃν Χείρων ἔθρεψ' ἐνὶ Πηλίωι ὑλήεντι

where he gave them a share [
powerful Proetus, an allotment [
and to horse-taming Bias [and to Melampus
by his prophecies he healed them, since [upon them
queenly Hera
sent madness raging [
This is the race of Neleus [

Tyro's Son Pelias and His Daughters

But he [stayed] there [in spacious Iolcus,
Pelias,] possessing the scepter [
whom she bore [
Alcestis [
and beautiful-haired [Medusa
Peisidice [
] bore [

Tyro's Son Aeson (By Aeolus' Son Cretheus), and His Son: Jason

36 Scholium on Pindar's *Nemeans*

Hesiod says that Jason was raised by Chiron:

> Aeson, who begot Jason, shepherd of the people, as his son,
> whom Chiron raised on wooded Pelion

37 [38 MW] Schol. Hom. *Od.* 12.69 (II p. 533.26–29 Dindorf)

Τυρὼ ἡ Σαλμωνέως ἔχουσα δύο παῖδας ἐκ Ποσειδῶνος, Νηλέα τε καὶ Πελίαν, ἔγημε Κρηθέα· καὶ ἴσχει παῖδας ἐξ αὐτοῦ τρεῖς, Αἴσονα καὶ Φέρητα καὶ Ἀμυθάονα. Αἴσονος δὲ καὶ Πολυμήλας καθ' Ἡσίοδον γίνεται Ἰάσων, κατὰ δὲ Φερεκύδην (*FGrHist* 3 F 104c) ἐξ Ἀλκιμέδης.

38 [68 MW] Ps. Eratosthenes *Catast.* 19 (p. 124 Robert, p. 23.6 Olivieri)

κριός. οὗτος ὁ Φρίξον διακομίσας καὶ Ἕλλην· ἄφθιτος δὲ ὢν ἐδόθη αὐτοῖς ὑπὸ Νεφέλης τῆς μητρός· εἶχε δὲ χρυσῆν δοράν, ὡς Ἡσίοδος καὶ Φερεκύδης (*FGrHist* 3 F 99) εἰρήκασιν.

39 [69* MW; 29 H] Galen *De Placitis Hipp. et Platonis* III 2.19 (I p. 182.31 De Lacy)

καὶ τότε δὴ στηθέων Ἀθάμα φρένας ἐξέλετο
Ζεύς

40 [91 MW; 30 H] P. Oxy. 2495 fr. 6

ἐκ] γαίη[ς
εἰ]ς ἅλα πο[ρφυρέην
τ]ὴν δὴ νῦ[ν καλέουσι
ἀν]θρω[π

37 Scholium on Homer's *Odyssey*

Tyro, the daughter of Salmoneus, had two sons by Poseidon, Neleus and Pelias. Then she married Cretheus, and by him she had three sons, Aeson and Pheres and Amythaon. According to Hesiod, Jason was born from Aeson and Polymela, according to Pherecydes from Alcimede.

Athamas' Children by Nephele: Phrixus and Helle

38[13] Pseudo-Eratosthenes, *Catasterisms*

Aries: the one who carried Phrixus and Helle across; it was immortal and was given to them by their mother Nephele. And it had a golden fleece, as Hesiod and Pherecydes said.

Aeolus' Son Athamas Pursues Ino, Who Jumps Into the Sea and Becomes Leucothea

39 Galen, *On the Opinions of Hippocrates and Plato*

and then Zeus took away Athamas' mind from his breast

40 Oxyrhynchus papyrus

from] the land
into the dark-gleaming] sea
her] now [they call
] human beings [

[13] Or perhaps instead from the *Astronomy*?

1, 3, 4 supplevit West
Merkelbach

2 εἰ]ς West, ἄλα πο[ρφυρέῃ:

41 [70 MW; 31 H] 1–17: P.S.I. 1383; 15–43: P.Yale 1273; 18: Schol. D Hom. *Il.* 2.522 (p. 107 van Thiel); 21+23: Strabo 9.3.16; 23: Schol. Arat. 45 (p. 92.4–5 Martin); 26–43: P.S.I. 1383

]ὑπερ.[
μ]εγάροισι λιπ[
εὖ]αδεν ἀθανάτ[οισι
πατὴ]ρ ἀνδρῶν τε θ[εῶν τε
]. ἵνα οἱ κλέος ἄφθιτ[ον εἴη
]ι πολυστάφυλον πο[λυγηθέα
]ι· τοῦ μὲν κλέος οὔ π[οτ' ὀλεῖται.
]παρείατο πορσαίνουσ[αι
Λεύκωνος κοῦρ]αι Ἀθαμαντιάδαο ἄν[ακτος
Πεισιδίκη τε καὶ] Εὐίππη δίη θ' Ὑπερ[
αἳ τότε μὲν πρὸς νηὸ]ν Ἀθηναίης ἀγελε[ίης
π]εδίλοις ἐμβεβα[υι
ἐπι]ειμέναι εἵαρο[ς ὥρηι
Ἀθ]ήνης νηὸν
πρὶ]ν ἡβῆσαι φίλον υἱόν
Διογν]ήτω[ι] βασιλῆϊ
]ἀργυρ[οδ]ίνην
ὅς τε Λιλαίηθεν προΐει καλλίρ]ροο[ν] ὕδωρ

[14] Ino/Leucothea.
[15] Probably Dionysus'.

The Daughters of Leucon, Athamas' Son by Themisto, Take Over from Ino the Care of Baby Dionysus

41 1–17: Papyrus of the Società Italiana 1383; 15–43: Yale papyrus; 18: Scholium on Homer's *Iliad*; 21 + 23: Strabo, *Geography*; 23: Scholium on Aratus' *Phenomena*; 26–43: Papyrus of the Società Italiana

] [
] in the halls she[14] left [
] she pleased the immortals [
father] of men and of [gods
] so that his[15] glory would be eternal
] rich in grapes, much-cheering
]; his glory will not ever be destroyed.

Leucon's Daughters Cross the River Cephisus to Visit a Temple of Athena

] they sat by, preparing,
the daughters of lord Leucon,] Athamas' son,
Peisidice and] Euippe and godly Hyper[
Then they went to the temple] of Athena, leader of the war-host,
] walking in sandals
] clad, in the season of spring
] Athena's temple [
before] the dear son reached puberty
] to the [Zeus]-born king
] silver-eddying
that pours forth beautiful-streaming water from Lilaea

]μιν περὶ πέτρη[ν
]θαρσαλέος περ·
ὅς ⟨τε⟩ παρὲκ Πανοπῆα διὰ γ]λληχῶνα τέρειναν
]νὰ[.]ίων
καί τε δι᾽ Ἐρχομενοῦ εἰλιγμένος εἶσι δράκω]ν ὥς
]ιν
]κησειν[
....]γὰρ επι[..... ....]ι μ[ή]τε θύρηφι[ν
ἀθανάτων τ]ε θεῶν νέμ[εσιν θνη]τῶν τ᾽
ἀνθρώπων
....]Λεύκωνος κοῦ[ραι ... ...]ν ἐξεπέρησα[ν
καὶ τὴν] μὲν Κοπρεὺς [..... ..φί]λος υἱός·
ἠγάγεθ᾽ υἱ]ωνὸς μεγαλήτορο[ς Ὀρχ]ομενοῖο
σ]ὺν ἵπποισι καὶ ἅρμασι εὐ]ξέσ[τ]οισιν
ἣ δέ οἱ ἐν με]γάροις θεοείκελα γείνατο τέκνα
Ἄργυννόν θ᾽] ἥρωα καὶ Ἵπποκλον μεγάθυμον·
....]ην Ἀνδρεΐδης Ἐτέοκλος ὄπυιεν
..... Ὀρχομ]ενοῖο πάϊς Μινυηϊάδαο·
ἐκ τῆς δ]μων γένετο κρατερός τε μέγας τε
]νεων κατενάσσατο γαῖαν ἐραννή[ν
]όπην Χαρίτων ἀμαρύγματ᾽ ἔχο[υσαν
].ιδαο Κομή[το]υ τὸν περὶ πάντ[ων
].σε καταθ[νητ]ῶν ἀνθρώπω[ν
].λονπ[....]νον υἱὸν ἔτικτ[εν
].ην.[
]τυι.[

[16] Probably Euippe.

] around the rock
] bold though he was;
that past Panopeus through the delicate pennyroyal
]
and through Erchomenus goes coiling like a snake
]
] [
] for [ ] nor outdoors
the indignation of the immortal] gods and of mortal
human beings
] Leucon's daughters [ ] they passed through.

Leucon's Daughters: Their Marriages (Including at Least Two to Grandsons of Orchomenus) and Children

and the one,] Copreus [ ] dear son,
led off,] the grandson of great-hearted Orchomenus
] with horses and well-polished chariots;
she bore him in the halls god-like children,
Argynnus] the hero and great-spirited Hippoclus;
] Andreus' son Eteoclus married,
] of Orchomenus, son of Minyas;
from her[16]]mon was born, strong and big,
] he settled the lovely land
]ope who possessed the Graces' radiance
] of Cometes whom beyond all
] of mortal human beings
] begot a son
] [
] [

2–4, 7, 9–10, 33 Bartoletti 11, 29, 30 suppl. Casanova 14 suppl. Bartoletti, West 15 suppl. Lobel 16]*ντω*[*ι*] pap.: *διογν*]*ήτω*[*ι*] West 26 *γὰρ* MW *μ*[*ή*]*τε* Wyss 27 Merkelbach 28 *κουρ*[: *κοῦρ*[*αι* Casanova 31 *σύν* <*θ'*> West, *εὐ*]*ξέσ*[*τ*]*οισιν* suppl. Bartoletti 32 Maas 35, 36 Merkelbach, Bartoletti

42 [71 MW] Schol. Pind. *Ol.* 14 inscr. a, c (I p. 389–90 Drachmann)

Κηφισὸς δὲ ποταμὸς ἐν Ὀρχομένῳ, ἔνθα καὶ αἱ Χάριτες τιμῶνται. . .ταύταις δὲ Ἐτέοκλος ὁ Κηφισοῦ τοῦ ποταμοῦ πρῶτος ἔθυσεν, ὥς φησιν Ἡσίοδος. διὰ δὲ τοῦ Ὀρχομένου ὁ Κηφισὸς ῥεῖ.

43 [71 MW] Paus. 9.34.9

Ἀνδρεὺς Εὐίππην θυγατέρα Λεύκωνος λαμβάνει παρὰ Ἀθάμαντος γυναῖκα, καὶ υἱὸς Ἐτεοκλῆς αὐτῷ γίνεται, Κηφισοῦ δὲ τοῦ ποταμοῦ κατὰ τῶν πολιτῶν τὴν φήμην, ὥστε καὶ τῶν ποιησάντων τινὲς "Κηφισιάδην" τὸν Ἐτεοκλέα ἐκάλεσαν ἐν τοῖς ἔπεσιν.

44 [77* MW; *17 H] Steph. Byz. s. v. Ἀσπληδών p. 135 Meineke

Ἀσπληδών, πόλις Φώκιδος . . . Ὀρχομενοῦ δὲ υἱεῖς·

Ἀσπληδὼν Κλύμενός τε καὶ Ἀμφίδοκος θεοειδής

42 Scholium on Pindar's *Olympians*

Cephisus is a river in Orchomenus, where the Graces too are honored. ... Eteoclus, the son of the river Cephisus, was the first to make sacrifice to these, as Hesiod says. The Cephisus flows through Orchomenus.

43 Pausanias, *Description of Greece*

Andreus took Leucon's daughter Euippe as his wife from Athamas, and a son Eteocles was born to him, sired by the river Cephisus according to the rumor of his fellow-citizens, so that some poets called Eteocles "son of Cephisus" in their epic poems.

Orchomenus' Children: Aspledon, Clymenus, Amphidocus, Elara

44 Stephanus of Byzantium, *Geographical Lexicon*

"Aspledon": a city of Phocis ... the sons of Orchomenus:

Aspledon and Clymenus and god-like Amphidocus

45 [78 MW; 125 H] *Etymol. Gen.* α 436 L.-L. (~ *Etymol. Magn.* α 810 L.-L. = Herodian. II p. 387.18 Lentz)

Εἰλαρίδην [[πο]] Τιτυόν

Εἰλαρίδην Τιτυόν Etym. Magn.: Εἰλαρίδην γάρ φησι Τιτυόν Lentz

46 [71 A OCT; *1 H] P. Oxy. 2999

ῃ̣[
ε̣[
—
Κη̣[ϋ
Ἱππ̣[όδαμας
Κ̣ηϋ̣[
τ̣ὴ̣ν̣ ο̣[
τοὺ[ς] θ̣[
Βουτ̣[
τοὶ κού̣[ρας ἀγάγοντο
Ὑλλίδα̣[ς
τῶν γέ̣[νετ

omnia supplevit Parsons

46 Oxyrhynchus papyrus

[
[
Ceyx [
Hippo[damas 5
Ceyx [
her [
them [
Boutas [
they [led off] the maidens [
the daughters of Hyllus [10
from them was born [[17] 11

[17] In the papyrus, this line is followed by one more line (Fr. 46.12, immediately below) and then by an empty area; this suggests that this line is the end of one book, and that the next one is a so-called *reclamans*, a single line at the end of one book roll serving to indicate the first line of the following book (so Parsons). If so, then the last line of this fragment will be the first line of Book 2. This interpretation is hypothetical but very attractive and is followed tentatively here. But it should be noted that a lacunose scholium on Theocritus 3.40 in P. Oxy. 3548 which reads] ποδου εν τ..γ́ may have reported that the story of Hippomenes and Atalanta appeared in Book 3 of Hesiod's *Catalogue*.

LIBER II

47 [73 MW; *2 H] P. Lond. 486c, P. Oxy. 2488B

ἠ' οἵη Σχοινῆος ἀγακλε]ιτοῖο ἄνακτος
παῖς εἰκυῖα θεῇι]σι ποδώκης δῖ' Ἀταλάν[τη
Χαρί]των ἀμαρύγματ' ἔχο[υσα
πάντων ἀνθρώπων ἀ]παναίνετο φῦλον ὁμιλ[εῖν
ἀνδρῶν ἐλπομένη φεύγ]ειν γάμον ἀλφηστάων[.
]τανισφύ[ρ]ου εἵνεκα κού[ρης
].αμ[ ]νον εννε[
].[.]ρδ[

1= Fr. 46.12 ἀγακλε]ιτοῖο Evelyn-White 2 West
3 Hopfner 4 πάντων Colonna, cetera Snell
5 ἐλπομένη West, cetera Rzach 6 Milne

48 [75, 76 MW; *3, *4 H] P. S. I. 130 col. I, II

]οπαζε[
]
]ασιππ[
]σσι
]ἔνθα·
....τ]ανίσφυρ[ο]ς ὤρνυτο κούρη
....]α· πολὺς δ' ἀμφίσταθ' ὅμιλος
ἀνδρῶν μνηστήρων· θ]άμβος δ' ἔχε πάντας
ὁρῶντα[ς
ὡς ... . .πν]οιὴ Ζεφύροιο χιτῶνα
.... .πε]ρὶ στήθεσσ' ἁπαλοῖσι

BOOK 2

Atalanta, Daughter of Schoeneus, Athamas' Other Son by Themisto (Book 2, Lines 1ff.)

47 London papyrus

= Fr. 46.12
Or like her: [the very glorious] lord [Schoeneus'
daughter, like the goddesses,] swift-footed godly
  Atalanta
] possessing the Graces' radiance
she refused to associate with the tribe [of all human
  beings
hoping to escape] marriage [with men] who live on
  bread
] for the sake of the long-ankled maiden
][
] [

48 Papyrus of the Società Italiana

(traces of 5 lines)

] the long-ankled maiden rushed
]; all around stood a great crowd
of suitors]; astonishment gripped them all when they saw
how] the breeze of Zephyrus [fluttered] her tunic
] around her tender breasts

.... πολ]λὸς δ' ἐπαγείρετο λαός
.... Σχ]οινεὺς δ' ἐγέγωνε βοήσας·
"κέκλυτέ μευ πάντες, ἠμ]ὲν νέοι ἠδὲ γέροντες,
ὄφρ' εἴπω τά με θυμὸς] ἐνὶ στήθεσσι κελεύει.
Ἱππομένης μνηστεύει] ἐμὴν ἑλικώπιδα κούρην
....]οι εἰρημένος ἔστω·
ὧδε δὲ μυθέομαι, Ζεὺς δ' ἄμ]μ' ἐπιμάρτυρος ἔστω·
....].ήσεται· εἰ δέ κεν οὗτος
νικήσηι καί οἱ δώηι Ζεὺς] κῦδος ἀρέσθαι
ἄλλοί τ' ἀθάνατοι, οἳ Ὀλύμ]πια δώματ' ἔχουσι,
....φί]λην ἐς πατρίδα γαῖαν·
.... .ὠκυ]πόδων σθένος ἵππων
....κε]ιμήλια· καί νύ κε θυμῶι
....]α ἀνιηρὸν ἄεθλον.
εἰ δέ κε μὴ δώησι πατ]ὴρ ἀνδρῶν τε θεῶν τε

(quot versus desint incertum)

.].[.]..... .αρ[
δεξιτερῆι δ' αρ...ει[
κ]αί μιν ἐπαΐσσων ἐπ[
ἦχ' ὑποχωρήσασ'· οὐ γὰρ ἴσ[ον ἀμφοτέροισιν
(30) ἆθλον ἔκειθ'· ἣ μέν ῥα π[οδώκης δῖ' Ἀταλάντη
ἴετ' ἀναινομένη δῶρα [χρυσῆς Ἀφροδίτης,
τῶι δὲ περὶ ψυχῆς πέλε[το δρόμος, ἠὲ ἁλῶναι
ἠὲ φυγεῖν· τῶι καί ῥα δολο[φρονέων προσέειπεν·
"ὦ θύγατερ Σχοινῆος, ἀμ[είλιχον ἦτορ ἔχουσα,
(35) δ]έξο τάδ' ἀγλα[ὰ] δῶρα θε[ᾶς χρυσῆς Ἀφροδίτης

]; many people were gathered together
]; Schoeneus shouted and cried out,
"Hear me all of you, both] young men and old ones,
so that I can say what the spirit] in my breast bids me.
Hippomenes is wooing] my quick-eyed maiden
] let it be agreed as stated.
This is what I say,] and may Zeus be our witness:
] ; but if he
wins and Zeus grants it to him] to bear off the glory,
and the other immortals who] have their mansions on
Olympus,
] to his dear fatherland;
] the swift-footed horses' strength
] treasures; and in spirit
] grievous contest.
But if the father] of men and of gods [does not grant

(an unknown number of lines is missing)

] [
on the right [
and he rushing upon her [
she, retreating a little; for unequal for the two of them
was the contest: for she, [swift-footed godly Atalanta,
sped refusing the gifts of [golden Aphrodite,
while for him [the race] was for his life, [either to be caught
or to escape. And so, plotting [deception, he said,
"Oh daughter of Schoeneus, [you who have a relentless heart,
accept these splendid gifts [of the goddess, golden Aphrodite
]
[

.....]π̣ό̣.μ̣[...]ω̣εθο̣[
....]ρ̣ων πα̣[
....]ν κάββαλ̣[ε
....]ε̣ι̣ς χρυ̣[ς
15 (40) .[..... ....].[.]κ̣η̣π̣α̣[
τυφ̣.[.....].[.]χαμα̣[
αὐτὰρ ὃ̣ [.....πό]δ̣ε̣σσι μ̣[
ἣ δ' αἶψ' ὥσθ' Ἅρπυια μετ[αχρονίοισι πόδεσσιν
ἔμμαρψ'· αὐτὰ̣[ρ ὃ̣] χειρὶ τὸ δεύτερον ἦ̣[κε χαμᾶζε·
. . . . . .
20 (45) καὶ δὴ ἔχεν δύο μῆλα ποδώκης δῖ' Ἀτ[αλάντη·
ἐγγὺς δ' ἦν τέλεος· ὃ̣ δὲ τὸ τρίτον ἦ̣κε χ[αμᾶζε·
σὺν τῶι δ' ἐξέφυγεν θάνατον καὶ κῆ̣[ρα μέλαιναν,
ἔστη δ' ἀμπνείων καὶ [..]..[..]..σ̣ομ̣.[

8, 9 suppl. West 11 ἐπαγείρετο Vitelli: ἐπεγείρετο MW
13–14 Vitelli 15 Colonna 17 Ζεὺς δ' ἄμ]μ' West
ὧδε δὲ μυθέομαι Colonna 19 Merkelbach 20 West
25 Merkelbach 4 (29) ἴσον West, cetera Vitelli
5 (30) Vitelli 6 (31) Vitelli 7(32) ἠὲ ἁλῶναι Wyss,
cetera Vitelli 8–10 (33–35) Vitelli 17 (42) Vitelli
18 (43) West 19–22 (44–47) Vitelli

49 [72 MW] Ps. Apollod. *Bibl.* 3[109].9.2

Ἡσίοδος δὲ καί τινες ἕτεροι τὴν Ἀταλάντην οὐκ Ἰάσου ἀλλὰ Σχοινέως εἶπον . . .

] [
] he threw down [
] golden [
] [15(40)
] [
] with his feet [
then he [
swiftly she, like a Harpy [with its feet high in the air,
seized it; but with his hand he [threw] the second one
[to the ground,[18]
and now swift-footed godly [Atalanta] held two apples; 20(45)
the goal was near; he threw the third one [to the ground.
With this one he escaped death and [black fate,
and he stood panting and [

49 Pseudo-Apollodorus, *Library*

Hesiod and some others said that Atalanta was the daughter not of Iasus but of Schoeneus ...

[18] Some lines may be missing at this point.

50 [74 MW] Schol. T Hom. *Il.* 23.683b[1] (V p. 473.42–43 Erbse)

νεώτερος οὖν Ἡσίοδος γυμνὸν εἰσάγων Ἱππομένη ἀγωνιζόμενον Ἀταλάντῃ.

51 [72 MW] Philodemus *De pietate* B 6559–66 Obbink

τοῦ Διὸς [τῆι τίσ]ει καὶ Ἀτα[λάντη]ι Σχοινέως [φησὶν] Ἡσίοδος λέ[αιναν π]οιῆσαι πα[ρ' ἱερὸν νό]μον ἰδοῦ[σαν ἃ οὐ θ]έμις {τ} ἐσ[τὶν ἰδεῖν.]

52 [49 MW; 41(b) H] Schol. Pind. *Ol.* 10.83f. (1.332.16–333.2 Drachmann), "*σᾶμ' Ἁλιρ(ρ)οθίου*" vel "Σᾶμος Ἁλιρ(ρ)οθίου" vel "Σῆρος Ἁλιρ(ρ)οθίου"

τινὲς γράφουσι "Σᾶμος Ἁλιρροθίου", οὗ μέμνηται Ἡσίοδος·

ἤτοι ὁ μὲν Σῆμον καὶ Ἀλάζυγον υἱέας ἐσθλούς.

ἦν δὲ ὁ Σῆμος τοῦ Ἁλιρροθίου τοῦ Περιήρους καὶ Ἀλκυόνης.

Σᾶμος Boeckh: Σῆρος codd. Σῆμον Boeckh: Σῆρος codd.

50 Scholium on Homer's *Iliad*

Thus Hesiod is more recent (i.e. than Homer), for he introduces Hippomenes competing naked with Atalanta.

51 Philodemus, *On Piety*

Hesiod [says] that, due to Zeus' [vengeance], Schoeneus' [daughter Atalanta], who [contrary to sacred law] had seen [what it is not lawful] to see, was turned[19] into a lioness.

Halirrhothius, Son of Aeolus' Son Perieres, and His Sons: Semus And Alazygus

52 Scholium on Pindar's *Olympians*

"Samus, the son of Halirrhothius": some write "Samus the son of Halirrhothius" (i.e. at Pindar, *Olympian* 10.70), whom Hesiod mentions:

> But he [scil. begot] Semus and Alazygus, fine sons.

Semus was the son of Halirrhothius, the son of Perieres and Alcyone.

[19] In Philodemus' text the verb is active but the subject is unstated; it may be Zeus who performs the metamorphosis (so Obbink, despite the ensuing grammatical awkwardness: cf. e.g. Pseudo-Apollodorus, *Library* 3.9.2), or it might for example be Aphrodite and/or Cybele (cf. Ovid, *Metamorphoses* 10.681–704) or some other divinity. To preserve the uncertainty I have translated the verb as a passive.

53a, b [50 MW; Meg 1, 2 H]

(a) Schol. Pind. *Pyth.* 3.14 (II p. 64.11–20 Drachmann)

τὸν Ἀσκληπιὸν οἱ μὲν Ἀρσινόης, οἱ δὲ Κορωνίδος φασὶν εἶναι· Ἀσκληπιάδης (*FGrHist* 12 F 32) δέ φησι τὴν Ἀρσινόην Λευκίππου εἶναι τοῦ Περιήρους, ἧς καὶ Ἀπόλλωνος Ἀσκληπιὸς καὶ θυγάτηρ Ἐριῶπις·

ἣ δ' ἔτεκ' ἐν μεγάροις Ἀσκληπιὸν ὄρχαμον ἀνδρῶν
Φοίβῳ ὑποδμηθεῖσα ἐυπλόκαμόν τ' Ἐριῶπιν.

καὶ †Ἀρσινόης† ὁμοίως·

Ἀρσινόη δὲ μιγεῖσα Διὸς καὶ Λητοῦς υἱῷ
τίκτ' Ἀσκληπιὸν υἱὸν ἀμύμονά τε κρατερόν τε.

(b) Pausanias 2.26.7

ὁ δὲ τρίτος τῶν λόγων ἥκιστα (ἐμοὶ δοκεῖν) ἀληθής ἐστιν, Ἀρσινόης ποιήσας εἶναι τῆς Λευκίππου παῖδα Ἀσκληπιόν . . . οὗτος ὁ χρησμὸς δηλοῖ μάλιστα οὐκ ὄντα Ἀσκληπιὸν Ἀρσινόης, ἀλλὰ Ἡσίοδον ἢ τῶν τινα ἐμπεποιηκότων ἐς τὰ Ἡσιόδου τὰ ἔπη συνθέντα ἐς τὴν Μεσσηνίων χάριν.

Arsinoe, the Daughter of Leucippus, Another Son of Perieres, and Her Son: Asclepius (and His Son Machaon)

53a, b

(a) Scholium on Pindar's *Pythians*

Some say that Asclepius was Arsinoe's son, some that he was Coronis'. Asclepiades says that Arsinoe was the daughter of Perieres' son Leucippus, and that from her and Apollo were born Asclepius and a daughter Eriopis:

> she bore in the halls Asclepius, leader of men,
> overpowered by Phoebus, and beautiful-haired
> Eriopis.

and †of Arsinoe† similarly:

> Arsinoe, mingling with the son of Zeus and Leto,
> bore a son, Asclepius, excellent and strong.[20]

(b) Pausanias, *Description of Greece*

The third story (it seems to me) is the least true one, according to which Asclepius was the son of Leucippus' daughter Arsinoe. . . . This oracle makes it quite clear that Asclepius was not Arsinoe's son, but that this version was invented by Hesiod or by one of the poets who interpolated the verses into Hesiod's poems to ingratiate himself with the Messenians.[21]

[20] One or the other, or even both, of these anonymously transmitted passages may belong to Hesiod.

[21] Cf. Fr. 157.

54 [53 MW] Schol. D Hom. *Il.* 4.193 (p. 177 van Thiel)

Μαχάων· υἱὸς Ἀσκληπιοῦ καὶ Ἀρσινόης, ἢ Κορωνίδος· κατὰ δὲ τινὰς Ἠπιόνης τῆς Μέροπος· κατὰ δὲ Ἡσίοδον Ξάνθης.

55 [51 MW; Meg 3 H] Athenagoras *Legatio* 29

περὶ δὲ Ἀσκληπιοῦ Ἡσίοδος μέν·

πατὴρ ἀνδρῶν τε θεῶν τε
χώσατ', ἀπ' Οὐλύμπου δὲ βαλὼν ψολόεντι κεραυνῷ
ἔκτανε Λητοίδην, Φοίβῳ σὺν θυμὸν ὀρίνων.

3 Φοίβῳ Wilamowitz: φίλον codd.

56 [51 MW] Philodemus *De pietate* B 4901–4 Obbink

τὸν Ἀσκλ[ηπιὸν δ' ὑ]πὸ Διὸς κα[τακταν]θῆναι γε-
γρ[άφασιν Ἡ]σίοδος καὶ . . .

57 [52 MW] Schol. Hes. *Theog.* 142 (p. 34 Di Gregorio) "οἳ δ' ἤτοι τὰ μὲν ἄλλα θεοῖς ἐναλίγκιοι ἦσαν"

Κράτης (= Crat. Mall. Fr. 80 Broggiato) ἀντὶ τούτου ἄλλον στίχον παρατίθεται "οἱ δ' ἐξ ἀθανάτων θνητοὶ τράφεν αὐδήεντες". πῶς γὰρ τοὺς αὐτοὺς θεοῖς ἐναλιγκίους λέγει καὶ ἐν τῷ τῶν Λευκιππίδων καταλόγῳ ὑπὸ Ἀπόλλωνος ἀνῃρῆσθαι ποιεῖ;

54 Scholium on Homer's *Iliad*

"Machaon": the son of Asclepius and of Arsinoe or Coronis; according to some, of Merops' daughter Epione; according to Hesiod, of Xanthe.

55 Athenagoras, *A Plea for Christians*

Concerning Asclepius, Hesiod:

> the father of men and of gods
> became enraged, and hurling from Olympus his
> smoking thunderbolt
> he killed Leto's grandson, stirring up Phoebus' spirit.

56 Philodemus, *On Piety*

That Asclepius [was killed] by Zeus was written by Hesiod and . . .

57 Scholium on Hesiod's *Theogony*

"These [i.e. the Cyclopes] were like the gods in other regards" (*Theog.* 142): in place of this line, Crates (i.e. of Mallus) puts a different one: "born from immortals, they were raised as speaking mortals." For how can he say that the same characters are "like the gods" but in the catalogue of Leucippus' daughters have them destroyed by Apollo?

58 [54(a) + 57 MW; Meg 5, 6 H] P. Oxy. 2495 fr. 1a + fr. 16 col. I

οὖ π[ατρός
Βρόμ[την
Ζεὺς |..]οιβρομ[
τόν ῥα [χ]ολω[σ]άμ[ενος
ῥύψειν ἤμελ[λεν]να
Γ]άρταρον ἔς, [γῆς νέρθε καὶ ἀτρυγέτοιο ἀπ' Ὀλύμ]που
θα]λάσσ[ης
σκ]ληρ[ὸν] δ' ἐβ[ρόντησε καὶ ὄβριμον, ἀμφὶ δὲ
γ]αῖα
κ[ι]νήθ[η]ρα·
πάντες δ[' ἔδδεισαν]ς..[ ]
ἀθάνατ[οι]
ἔνθά κεν α[
εἰ μὴ ἄρ' [

1, 2, 4 Lobel finem e. g. West — 5, 6 West — 7 σκληρὸν δ' ἐβρ. Lobel, 9 Lobel

59a, b [54(c), (b) MW]

(a) Schol. Eur. *Alc.* 1 (II p. 216.4–7 Schwartz)

ἡ διὰ στόματος καὶ δημώδης ἱστορία περὶ τῆς Ἀπόλλωνος θητείας παρ' Ἀδμήτῳ αὕτη ἐστίν, ἣ κέχρηται νῦν Εὐριπίδης· οὕτως δέ φησι καὶ Ἡσίοδος καὶ Ἀσκληπιάδης (*FGrHist* 12 F 9) ἐν Τραγῳδουμένοις.

58 Oxyrhynchus papyrus

of his [father's
Brontes [
Zeus [ ] from Olympus
angry, him [
he was about to hurl [
into Tartarus, [beneath the earth and the barren sea.
He thundered] hard [and strong, and all around] the
earth
was shaken [
and all [were frightened
the immortals [
Just then [
had not [

59a, b

(a) Scholium on Euripides' *Alcestis*

This is the wide-spread and common story about Apollo's service as a hired worker for Admetus, which Euripides is now using; Hesiod and Asclepiades in *Tragic Plots* speak in the same way.

(b) Philodemus *De pietate* B 5747–58 Obbink

Ἄν]δρων δ' ἐν [τοῖς] Συγγενικοῖς (FGrHist 10 F 3) Ἀ[δμή]τῳ λέγει τὸν Ἀ[πόλ]λω θητεῦσαι Δ[ιὸς ἐπι-] τάξαντος. Ἡσίοδος δὲ καὶ Ἀκο[υ]σίλαος (FGrHist 2 F 19) μέλλειν μ[ὲν] εἰς τὸν Τάρταρον [ὑ]πὸ τοῦ Διὸς ἐμβληθῆναι, τῆς δ[ὲ Λητοῦς] ἱκετευσά[σης ἀν]δρὶ θη-τε[ῦ]σαι.

60 [58 MW; Meg 9 H] P. Oxy. 2495 fr. 16 col. II

.]ρ̣γῳ̣[.]δ̣.[
ἴ]κετο̣ δα[
κ]είνωι δη̣[
ἐ]κ θυμοῦ φ[ιλε-
Ἀσ]κληπιοῦ[.].[
[—] ἐ]ν̣ μεγάροισ̣'[].[
ἠ̣'] οἵην ἵππο̣[ισι καὶ ἅρμασι κολλητοῖσι
Φ]ῶκος ἐυμμ[ελίης δόμον ἠγάγετ' Ἀστερόδειαν
ἐκ] Φυλάκης κ[ούρην μεγαθύμου Δηϊονῆος
ἣ τέκετο Κρῖ[σον καὶ ὑπέρθυμον Πανοπῆα
νυκτὶ μ[ι]ῆ[ι].[
τὼ καὶ πρὶν ἰδέ[ειν λ]αμπ̣[ρὸν φάος ἠελίοιο
μαρνάσθην [ἔτι] μητρ̣[ὸς ἐόντ' ἐν γαστέρι κοίληι.
τοῖσι δὲ γεινομ[ένοισιν
κήδεά τ' οὐλομέν̣[ας τ' ἔριδας
αὐτὰρ ἐπεί ῥ̣' ἐγένο̣ν̣τ̣ο[
Κρίσωι μέν ῥ̣' ..οπ.ι̣.[]ε̣[

(b) Philodemus, *On Piety*

Andron in his *Genealogies* says that Apollo served [Admetus] as a hired worker at [Zeus'] command. Moreover, Hesiod and Acusilaus say that he (i.e. Apollo) was just about to be thrown into Tartarus by Zeus, but that through [Leto's] supplication he served as a hired worker to a man.

60 Oxyrhynchus papyrus

[
he came [
to him [
from his heart [
of Asclepius [5
in the halls [6

Deion's and Diomede's Daughter Asterodea, and Her Sons by Phocus: Crisus and Panopeus

Or like her: with horses [and closely-joined chariots 7
Phocus, well-armed with ashen spear, [led off to his home Asterodea,
great-spirited Deion's daughter from] Phylace.
She bore [Crisus and high-spirited Panopeus 10
in one night [
Even before they saw [the bright light of the sun
the two of them fought while they were still in their mother's hollow belly.
To them when they were born [
evils and baneful strifes [15
but when they were born [
to Crisus [

.]ουροι μουνη[]ν[
ὥπασαν ἀθάν̣[ατοι]σδ[
οἶκον εμο[.].[.].τ[
γείναθ' ἑνὶ μ[
..΄.].σουλ̣ητ[
...]π̣ο.κ..[
...]ονν̣[
...]υποτ[

2–7 Lobel 8 suppl. Merkelbach 9 West 10 καὶ ὑπέρθυμον e. g. Merkelbach, cetera Lobel 12 Lobel 13 γαστέρι κοίλῃ West, cetera Lobel 14 Lobel 15 Merkelbach 18 κ]οῦροι Lobel 19 Lobel

61 [62 MW] Schol. Hom. *Od.* 11.326 (II p. 507.24–30 Dindorf) et P. S. I. 1173.78–81

Κλυμένη Μινύου τοῦ Ποσειδῶνος καὶ Εὐρυανάσσης τῆς Ὑπέρφαντος γαμηθεῖσα Φυλάκῳ τῷ Δηίονος Ἴφικλον τίκτει ποδώκη παῖδα. τοῦτον λέγεται διὰ τὴν τῶν ποδῶν ἀρετὴν συναμιλλᾶσθαι τοῖς ἀνέμοις ἐπί τε τῶν ἀσταχύων διέρχεσθαι καὶ διὰ τοῦ τάχους τὴν κουφότητα μὴ περικλᾶν τοὺς ἀθέρας. ἔνιοι δὲ αὐτὴν {τὴν Κλυμένην} προγαμηθῆναί φασιν Ἡλίῳ, ἐξ ἧς Φαέθων ἐγένετο παῖς. ἡ δὲ ἱστορία παρ' Ἡσιόδῳ.

62 |62 MW; 33a H| Eust. in Hom. *Il.* 2.695 (I pp. 503.29–504.7 van der Valk)

..."Ἴφικλος, περὶ οὗ δηλῶν Ἡσίοδος ὅτι ταχυτῆτι διή-

] alone [
the immortals granted [
a dwelling [
begot in one [

(traces of 4 lines)

Deion's and Diomede's Son Phylacus, and His Son by Clymene: Swift Iphiclus

61 Scholium on Homer's *Odyssey* and a papyrus of the Società Italiana

Clymene, the daughter of Minyas, the son of Poseidon and Euryanassa, the daughter of Hyperphas, married Phylacus, the son of Deion, and bore Iphiclus, her swift son. It is said that by virtue of his feet he rivaled the winds and ran over the cornstalks and because of the lightness of his speed did not break their tassels. Some say that she {Clymene} married Helius first, and bore him as son Phaethon. The story is in Hesiod.

62 Eustathius on Homer's *Iliad*

. . . Hesiod, wishing to indicate that Iphiclus was exceptional

νεγκεν οὐκ ὤκνησεν ἐπ᾽ αὐτοῦ ταύτην εἰπεῖν τὴν ὑπερ-
βολήν·

ἄκρον ἐπ᾽ ἀνθερίκων καρπὸν θέεν οὐδὲ κατέκλα,
ἀλλ᾽ ἐπὶ πυραμίνων ἀθέρων δρομάασκε πόδεσσιν
καὶ οὐ σινέσκετο καρπόν

63 [62 MW; 33b H] Schol. bT Hom. *Il.* 20.227 (V p. 38.5–6 Erbse)

ὅς ῥ᾽ ἐπὶ πυραμίνους ἀθέρας φοίτασκε πόδεσσιν

64 [63 MW] Schol. Ap. Rhod. 1.45 (p. 10.17–19 Wendel)

οὔτε Ὅμηρος οὔτε Ἡσίοδος οὔτε Φερεκύδης (*FGrHist* 3 F 110) λέγουσι τὸν Ἴφικλον συμπεπλευκέναι τοῖς Ἀργοναύταις.

65 [64 MW; 32 H] 1–22: P. Oxy. 2500; 15: Herodian. (Theodosius) Περὶ κλίσεως τῶν εἰς ῶν βαρυτόνων p. 21.3 Hilgard

].ησαπο̣χ̣[
]κιδα καλλιχ̣[ύναικα
ἐ]π̣ίκλησιν κ[αλε
]ος ἄν[α]κτο[ς
]νυκτὶ μο̣χ̣[
]ρι γείνατο[
]μ.[..].ọ[
]νι̣.[]..κ[

for speed, did not hesitate to say this hyperbole about him:

upon the fruiting tops of asphodel he ran and did not break them:
he would race upon the wheaten tassels on his feet
and would not damage the fruit

63 Scholium on Homer's *Iliad*

who would roam upon the wheaten tassels on his feet

64 Scholium on Apollonius Rhodius' *Argonautica*

Neither Homer nor Hesiod nor Pherecydes says that Iphiclus sailed together with the Argonauts.

Deion's and Diomede's Daughter Philonis, and Her Sons: Philammon by Apollo and Thievish Autolycus by Hermes

65 1–22 Oxyrhynchus papyrus; 15: Herodian, *On the Declension of Barytone Words Ending in -ων*

] [
] with its beautiful women
] called by name
] of the lord
] at night
] gave birth
] [
] [

τα]χύν· ὃ[ς] περι..[
].ου.τοπ..γ.[
]..[]..κ[]..υ[]...[
]...τ...[]α[
]ν τε ῥοδόπη[χυν
]δῖα Φιλωνί[ς
ἣ τέκεν Αὐτόλυκόν τε Φιλάμμο]νά τε κλυ[τὸν αὐδήν,
τὸν μὲν ὑποδμηθεῖσα ἑκηβόλωι Ἀ]πόλ[λ]ωνι,
τὸν δ' αὖθ' Ἑρμάωνι μιγεῖσ' ἐρατῆι] φιλ[ό]τητι
Αὐτόλυκον τίκτεν Κυλληνίωι Ἀρ]γεϊ[φ]όντ[ηι
]ιμασα[
]ν[.]αριστ[
]ουσά τε μη[
]ενδεξιοσο[

2–3, 9, 13 Lobel 16–18 West

66 [65 MW; 34 H] Steph. Byz. s.v. Δώτιον (pp. 257.17–258.3 Meineke)

ἐκ περιττοῦ τοίνυν Ὧρος ἐν τοῖς ἐθνικοῖς τάδε γράφει· "καὶ τὰ περὶ Θάμυριν ἐν Δωρίῳ παριστοροῦντος τοῦ ποιητοῦ (*Il.* 2. 594), πάλιν Ἡσίοδος

Δωτίῳ ἐν πεδίῳ

φάσκει αὐτὸν τετυφλῶσθαι."

] swift, who
] [
] [
] [
] and rosy-[armed
] godly Philonis,
who bore Autolycus and Philammon, glorious for his voice,
the one overpowered by far-shooting] Apollo,[22]
the other, mingling with Hermes in loving] desire,
she bore, Autolycus, to the Cyllenian] killer of Argus.

(traces of 4 verses)

Philammon's Son: Thamyris

66 Stephanus of Byzantium, *Geographical Lexicon*

Oros writes superfluously as follows in his *Ethnica*: "and while the poet (i.e. Homer) incidentally locates the story of Thamyris in Dorion, Hesiod instead says that he was blinded

in the Dotian plain"

[22] Cf. Fr. 157.

67 [66 MW; 35 H] 1–8: P. Oxy. 2494B fr. a + b; 4 8, p. Oxy. 2495 fr. 26

|.δ̣|
Α̣ὐτολυκ|
πο̣λλάκι δ|
Ἑρμείηι τ|
τῶι νύκτ|ες τε φίλαι σκοτο|μήνιοι ὕων |τε Ζεὺς
σπαρναί τε χ[λαῖναι

|χαρίεντας ἐπαύ|λους
|καὶ — καρτο̣|
|....α̣νεγειρε[.].|
Κυλλη]ν̣ίωι Ἀργεϊφόντη̣|ι
]ες τε χιτῶνες |
βουκ]όλοι ἀγροιῶ̣|ται
|.....|

1, 4 Lobel 5 suppl. West 6, 7 Lobel

68 [67(b) MW; 36 H] *Etymol. Magn.* α 317 L.-L.

ἀείδελον. . .ἐπὶ δὲ τοῦ ἀοράτου ἐχρήσατο τῇ λέξει Ἡσίοδος περὶ τοῦ Αὐτολύκου. φησὶ γάρ

ὅττί κε χερσὶ λάβεσκεν ἀείδελα πάντα τίθεσκεν.

καὶ γὰρ ὁ αὐτός, κλέπτης ὤν, ἔκλεπτε τοὺς ἵππους καὶ ἀλλοιοφανεῖς αὐτοὺς ἀπετέλει· ἐνήλλασσε δὲ τὰς χροιὰς αὐτῶν.

Autolycus

67 1–8 Oxyrhynchus papyrus; 4–8 Oxyrhynchus papyrus

] graceful homesteads
] and strength
Autolycus [ ] he awakened
often [the Cyllenian] slayer of Argus
to Hermes [ ] at the dark of the 5
to whom the nights [are pleasing]
moom and when [*Zeus*] rains
and scanty [mantles] and tunics
rustic] cowherds

68 The *Etymologicum Magnum*

"invisible": . . . Hesiod used the term about Autolycus to designate what is unseen. For he says,

> whatever he took with his hands, he would make it all invisible.

For being a thief, he would steal horses and made them different in appearance; for he changed their colors.

69 [43a MW; 37 H] 1–11: P. IFAO 322 fr. B; 14–25: P. IFAO 322 fr. C; 22-(28): P. Oxy. 2495 fr. 13 + 31; 27–41: P. IFAO 322 fr. F; 27–32: P. IFAO 322 fr. D; 32–81: P. Oxy. 2495 fr. 21; 35–39: P. Oxy. 2495 fr. 30; 38–44: P. Oxy. 2495 fr. 25; 51–75: P. IFAO 322 fr. A; 68–86: P. Oxy. 421; 76–91: P. Berol. 7497

1 ἐ]ὐστέφανος Πολυμήλη.

pergit hoc fr. post fr. 71 infra

70 [43(b) MW] Schol. Lycophr. 1393 (II, p. 385.2–3 Scheer)

Ἐρυσίχθων τις υἱὸς Τριόπα ἐξέτεμε τὸ ἄλσος τῆς Δήμητρος· ἡ δὲ ὀργισθεῖσα ἐποίησεν αὐτῷ ἐκφυῆναι λιμὸν μέγαν, ὥστε μηδέποτε λήγειν τῆς πείνης. εἶχε δὲ οὗτος θυγατέρα Μήστραν φαρμακίδα, ἥτις εἰς πᾶν εἶδος ζῴου μετεβάλλετο, καὶ ταύτην εἶχε μέθοδον τῆς λιμοῦ ὁ πατήρ· ἐπίπρασκε γὰρ αὐτὴν καθ' ἑκάστην ἡμέραν καὶ ἐκ τούτων ἐτρέφετο· ἡ δὲ πάλιν ἀμείβουσα τὸ εἶδος φεύγουσα πρὸς τὸν πατέρα ἤρχετο. ὁ δὲ Ἐρυσίχθων Αἴθων ἐκαλεῖτο, ὥς φησιν Ἡσίοδος, διὰ τὸν λιμόν.

71 [43(c) MW] Philodemus *De pietate* B 6915–26 Obbink

καὶ π]αντελῶς κα[ὶ Ποσ]ειδῶν λέγετ[αι καὶ] τῶν ἀνθρώπ[ων τισ]ὶν περιθεῖν[αι τὴν] τ̣ο̣[ι]αύτην δ̣[ύ]να-

Autolycus' Daughter: Polymele

69 1–11: Cairo papyrus; 14–25: Cairo papyrus; 22-(28): Oxyrhynchus papyrus; 27–41: Cairo papyrus; 27–32: Cairo papyrus; 32–81: Oxyrhynchus papyrus; 35–39: Oxyrhynchus papyrus; 38–44: Oxyrhynchus papyrus; 51–75: Cairo papyrus; 68–86: Oxyrhynchus papyrus; 76–91: Berlin papyrus

] well-garlanded Polymele. 1

(Fr. 69 continues after Fr. 71)

Mestra, Wife of Sisyphus' Son Glaucus and Daughter of Erysichthon/Aethon

70 Scholium on Lycophron's *Alexandra*

Erysichthon, the son of Triopas, cut down the grove of Demeter; she became angry and made him develop a great hunger, so that he never ceased from starvation. He had a daughter, Mestra, a sorceress, who could transform herself into every kind of animal, and her father used her as a way to deal with his hunger: for he would sell her every day, and from this he would feed himself; but she would change her shape again and would flee and go back to her father. Erysichthon was called Aethon, as Hesiod says, because of his hunger.[23]

71 Philodemus, *On Piety*

And altogether, Poseidon too is said to confer this kind of ability even upon certain human beings, such as

[23] Aethon's name means "blazing," cf. Fr. 69.5.

[μιν] <ὥσπερ> Περικλυμέ[νωι] κ[αὶ Μ]ήστραι. τούτων
[δὲ] τὴν μὲν ἱστορῆ[κασι<ν>, ὡ]ς Ἡσ[ί]οδος, δια-
[π]ρασθῆναι χάρ[ιν τοῦ δι]ατρέφεσθ' Ἀ[ἴθωνα.

pergit 69 [43a MW; 37 H]

ἦ' οἵη θυγάτηρ Ἐρυσίχθονος ἀντι]θέοιο
]ου Τριοπίδαο
Μήστρη ἐυπλόκαμος, Χαρίτων ἀ]μαρύγματ'
ἔχουσα·
τὸν δ' Αἴθων' ἐκάλεσσαν ἐπ]ών[υ]μ[ο]ν εἵνεκα λιμοῦ
αἴθωνος κρατεροῦ φῦλα] θνητῶν ἀνθρώπων
αἴθω]να δὲ λιμὸν ἅπαντες
θ]νητο[ῖ]ς ἀνθρώποις
πυκι]νὰ [φ]ρεσὶ μήδε' ἰδ[υι-
]θεα..[.]ν.γε περν[
γυ]ναικῶν

(desunt versus II)

].[
]..[....]ετο τε[
]γειν[...κ]ούρη[
]σι κλ.[....].οισ[.....]σι
ἀπά]τησε πολύφρονά [πε]ρ μάλ' ἐόντ[α
κού]ρην ἑλικώπιδα κ[αλλ]ιπάρηον
]τ' ἄλοχον θυμαρέ' ἄ[γε]σθαι
]χαρο[.... ὑπέσ]χετ[ο] μυρία ἔδνα
ἑ]κατὸν[.....].ημερα δω[

Periclymenus (cf. Fr. 31–32) and Mestra. Like Hesiod, they recount that, of these two, she was repeatedly sold so that [Aethon] might be fed.

69 (continued)

[Or like her: the daughter of god-like Erysichthon]
] of Triopas' son
Beautiful-haired Mestra,] possessing [the Graces']
radiance;
him they also called Aethon] by name because of his
hunger,
blazing strong, the tribes] of mortal human beings
] and all of them the [blazing] hunger
] to mortal human beings
] knowing shrewd counsels in her spirit
] [
] of women

(two lines are missing)

][
] [
] maiden
] [
Sisyphus he deceived,] clever though he was
] the quick-eyed beautiful-cheeked maiden
] to lead off as his well-pleasing wife
] he promised countless wedding-gifts
] a hundred [

].ων[..]βοῶν ἀ[γέλα]ς ἐριμύκω[ν
πoίμνας τ'εἰρο]πόκων ὀΐων ἠ[δ' αἰπ]όλι' αἰγῶν[
εδέ]ξατο[.....]ε θυμῶι
]ε.ουσ[
]τ.ων[
] .[

(desunt versus XXIII)

51(27)]ν δ' αυ[ἤ]ρως
δεσμῶι δ]ήσας κρ[ατερῶι π]εφυλάχθαι
].σ ἐπέτ[ελλ'· οὐδ' ἐν] νόωι εἶχε[ν
ὡς ῥ' ἐτέ]ρη τε γέ[ν]οιτο καὶ ἐκ[δύσειε]ν ἑωυτῆς
55 (31) μορφ]ήν· ἡ δὲ λυθ[εῖ]σα φίλου μ[ετὰ δώμα]τα
πατρὸς
ὤιχετ'] ἀπαΐξασα, γυνὴ δ' ἄφαρ α[ὖτις ἔγεντο
πατρὸς ἐ]νὶ μεγάροισι· μετῆλθ[ε δὲ
]δη παρὰ μητρὶ ἐπο[ιχομένην μέγαν ἱστόν·
ἀ]μφ[ὶς] δ' ἤθελ' ἄγειν κούρην[.....]ν[
60 (36) αἶ]ψα [δ' ἄ]ρ' ἀ[λλ]ήλοισ[ι]ν ἔρις καὶ ν[εῖκος]
ἐτ[ύχθη
Σισύφωι ἠδ' Λἴθωνι τανισφύρο[υ εἵ]νεκα [κούρης,
ο]ὐδ' ἄρα τις δικάσαι [δύ]νατο βροτός· ἀλλ' ἄρ'
Ἀθ[ήνη
νεῖκος ἐπ]έτρεψαν καὶ ἐπήνεσαν· ἣ δ' ἄρα τοῖ[σιν
ἀ]τρεκέως διέθηκ[ε] δίκην δ.[
65 (41) "ε]ὖτέ τις ἀντ' ὤνοιο χατίζηι χ[ρῆ]μ' ἀνελ[έσθαι,
ἀ]μφὶ μάλα χρῆν ὤν[ον .....]. τῖμον [

] herds of loud-bellowing cattle
and flocks of woolly] sheep [and flocks] of goats
] he received [ ] in spirit 25
] [
] [
] [

(23 lines are missing)

] the hero 51(27)
] binding [with a strong bond] to take care
] he ordered; [but he did not] bear in mind
that she would become [different] and [would take off]
her
form;] and she, once released, to her dear father's 55(31)
mansions
went off,] darting away, and at once [she became] a
woman [again
in her father's] halls; he[24] went after [
] beside her mother, [plying the great loom.
He wanted both to lead the girl off [
But at once [strife] and a [quarrel arose] for them both, 60(36)
for Sisyphus and Aethon, because of the long-ankled
[girl,]
nor could any mortal decide the case; but [to Athena
they turned [the quarrel] over and they agreed; then she
for them
unerringly settled the lawsuit [
"When someone wants to take something in exchange 65(41)
for its purchase price,
about the purchase price it is very necessary [ ] price [

[24] Sisyphus.

οὐ γ]ὰρ δὴ μεταμειπ[τόν, ἐπὴν τὸ] πρῶτ[ον ἔληται·
ὣς] ἄρ᾽ [ἔ]φη· ταύτηι δὲ δ̣[ίκηι εἴρ]ηται[ι
...].ε̣.[..] οὐρήων α.[
70 (46) ..]ε̣ μεθ᾽ ἡμιόνους τ[
....].[..]μωνα[
.....]σενδ[.]..τ̣ο̣[
....]τοι μα[κ]άρων̣[
...]εν ελασσωνουν[
75 (51) ἀ]νδρῶν δὲ προΰχεσκε νοήματά τε πραπ[ίδας τε,
ἀ]λλ᾽ οὔ πως ἴιδει Ζηνὸς νόον αἰγιόχοιο,
ὡς οὔ οἱ δοῖεν Γλαύκωι γένος Οὐρανίωνες
ἐκ Μήστρης καὶ σπέρμα μετ᾽ ἀνθρώποισι
λιπέσ[θαι.
καὶ τὴν μέν ῥ᾽ ἐδάμασσε Ποσειδάων ἐνοσίχθ[ων
80 (56) τῆλ᾽ ἀπὸ πατρὸς ἑοῖο φέρων ἐπὶ οἴνοπα πόν[τον
ἐν̣ Κόωι ἀ[μ]φιρύτηι καίπερ πολύιδριν ἐοῦσα[ν·
ἔνθα τ̣έ̣κ̣᾽ Εὐρύπυλον πολέων ἡγήτορα λαῶ[ν
Κω...α γείνατο παῖδα βίην ὑπέροπλον ἔ̣[χοντα.
τοῦ δ᾽ υἱεῖς Χάλκων τε καὶ Ἀνταγόρης ἐγένο[ντο.
85(61) τῶι δὲ καὶ ἐξ ἀρχῆς ὀλίγης Διὸς ἄλκιμος υἱὸς
ἔπραθεν ἰμερόεντα πόλιν, κε[ρ]άϊξε δὲ κώμας
εὐθὺ[ς ἐπ]ε̣ὶ̣ Τροίηθεν ἀνέ̣[πλε]ε̣ νηυσ[ὶ] θ̣[οῆισι
..[... ...]λ̣α̣ιων ἔνε̣[χ᾽ ἵπ]πων Λαομέδοντος·

---

25 Sisyphus.

26 A papyrus forthcoming in *The Oxyrhynchus Papyri* vol. 73 (2006), communicated to me by Dirk Obbink, seems to contain an alternative to this line, ending in] . . . . ροεν̣τα[; at least the ending

For it cannot be exchanged once it has been taken."
So she spoke; and because of this lawsuit it is said [
] of mules [70(46)
] after mules [
] [
] [
] of the blessed [
] [75
he[25] surpassed men in thoughts and mind,
but in no way did he know the mind of aegis-holding
Zeus:
that Sky's children would not grant to Glaucus a race[26]
arising from Mestra and progeny to be left among 78(54)
human beings.

Mestra's Son Eurypylus, and His Sons: Chalcon and Antagores

And earth-shaking Poseidon overpowered her 79(55)
far from her father, carrying her over the wine-dark sea 80(56)
in sea-girt Cos, clever though she was;
there she bore Eurypylus, commander of many people.
] bore a son who possessed defiant force.
From him were born sons, Chalcon and Antagores.
Zeus' strong son, though for small cause, 85(61)
sacked his lovely city, and ravaged the villages
at once when he was sailing from Troy on swift ships
] because of Laomedon's horses.

of the transmitted line 77, and perhaps all of it, was added in the space above this line by a second hand.

ἐν Φλέγρηι δ]ὲ Γίγαντας ὑπερφιάλους κατέπεφ[νε.
90 (66) Μήστρη δὲ προ]λιποῦσα Κόων ποτὶ πατρίδα γαῖαν
νηῒ θοῆι ἐπέρ]ησ' ἱερέων ποτὶ γουνὸν Ἀθηνέων
αὐτὰρ ἐ]πεὶ τέκε παῖδα Ποσειδάωνι ἄνακτι,
αἰν]όμορον πατέρα ὃν πορσαίνεσκεν.
ἣ οἵη Νίσο]υ θυγάτηρ Πανδιονίδαο
95 (71) Εὐρονόμη, τὴ]ν ἔργα διδάξατο Παλλὰς Ἀθήνη
]εουσα, νόεσκε γὰρ ἴσα θεῆισι,
τῆς καὶ ἀπὸ χρ]οϊῆς ἠδ' εἵματος ἀργυφέοιο
]θεου χαρίεν τ' ἀπὸ εἶδος ἄητο·
τῆς μὲν Σίσυφο]ς Αἰολίδης πειρήσατο βουλέων
100 (76) βοῦς ἐλάσα[ς· ἀλλ' οὔ τι Διὸ]ς νόον αἰγιόχοιο
ἔγνω· ὁ μ[ὲν ἔδνοις διζ]ήμενος ἦλθε γυνα[ῖκα
βουλῆι Ἀθ[ηναίης· τῶι δὲ] νεφεληγερέτα Ζεὺ[ς
ἀθανάτωι ἀ[νένευσε] κ̣αρήατι μή ποτ' ὀπίσ̣[σω
ἔσσεσθαι γ[ενεὴν εὐγν]ητου Σισυφίδαο.
105 (81) ἣ δὲ Ποσε[ιδάωνος ἐν] ἀγκοίνηισι μιγεῖ[σα
Γλαύκωι ἐν̣[ὶ μεγάροις τέκ'] ἀμύμονα
Βελλε[ροφόντην,
ἔξοχον ἀνθ̣[ρώπων ἀρ]ε̣τῆι ἐπ' ἀπείρονα γ[αῖαν.
τῶι δὲ καὶ ἡ[βήσαντι πα]τὴρ πόρε Πήγασο[ν ἵππον
ὠκύτατον [..... ....]μ̣ινεπτε[
110 (86) πάντηι ἀν[..... ....]ε̣.τα...[

In Phlegra] he slew the presumptuous Giants.
Mestra,] leaving Cos behind, crossed over to her 90(66)
fatherland
on a swift ship] to the hill of holy Athens.
Then after she bore a son to lord Poseidon.
] she was providing for her doomed father. 93(69)

Eurynome, the Daughter of Pandion's Son Nisus, Mother of Bellerophon

Or like] her: the daughter of Pandion's son [Nisus,] 94(70)
Eurynome,] whom Pallas Athena taught skills 95(71)
] for her thoughts were like the goddesses'
and from her] skin and silver-white clothing
] and wafted graceful beauty.
Aeolus' son [Sisyphus] made trial of her plans,
by driving away cattle; [but] the mind of aegis-bearing 100(76)
[Zeus
he did not know. He came [seeking] a wife [with
wedding-gifts
by the will of [Athena]; but the cloud-gatherer Zeus
shook] his immortal head [at him], that there would
never in later times
be [a lineage of well-born] Sisyphus.
But she, mingling [in Poseidon's] arms, 105(81)
to Glaucus [bore in the halls] excellent Bellerophon,
greatest [of human beings for excellence] on the
boundless earth.
When he [reached puberty his father] gave him the
horse Pegasus,
swiftest [
everywhere [110(86)

σὺν τῶι πῦρ [πνείουσαν ∪–∪ ∪–∪ Χίμαιραν.
γῆμε δὲ πα[ῖδα φίλην μεγαλήτορος Ἰοβάταο
αἰδοίου βασ[ιλῆος
κοίρανος α[
115 (91) ἣ τέ[κε

2, 4 e. g. West 5–6 Merkelbach 7 West e Call. *Hymn.* 6. 66 9 Schwartz 18–22 Schwartz 23 West 24 ποίμνας τ' Hirschberger, cetera West 25 Schwartz 51–54 West 55 μορφ[ὴν West μ[ετὰ δώματα πατρός Schwartz 56 init. West, fin. Lobel 57 Schwartz 58 West 59 ἀ]μφ[ὶς] Lobel 60 Schwartz, MW 61 Lobel 62 ἄρ' Ἀ]θήνη West 63 νεῖκος West ἐπ]έτρεψαν Lobel 65 West 66 ὦν[ον Merkelbach 67 τὸ] πρῶτ[ον ἕληται Casanova, cetera West 68 West 87 Schwartz 89 Merkelbach 90 West 91 Merkelbach 92 Hirschberger 94 Schwartz 95 West 97 West 99 West 100 Evelyn-White 101 ὁ μ[ὲν Crönert ἕδνοις Hirschberger διζ]ήμενος Blass 102 Ἀθ[ηναίης Wilamowitz, τῷ δὲ Merkelbach 103 ὀπίσ[σω West, cetera Schwartz 104 Hirschberger 105–106 Rzach 107 ἀν[θρώπων Wilamowitz, ἀρ]ετῇ et γ[αῖαν Merkelbach 108 ἡ[βήσαντι Stiewe, fin. Schwartz 111–115 e. g. Wilamowitz

72 [124 MW] Ps.-Apollod. *Bibl.* 2[5].1.3 (pp. 51–52 Wagner); cf. Herodian. π. μον. λέξ. 17 (II p. 923.7 Lentz), Hesych. α 8771 (I p. 296 Latte)

Ἡσίοδος δὲ καὶ Ἀκουσίλαος (*FGrHist* 2 F 26) Πειρῆνος αὐτήν φασιν εἶναι. ταύτην ἱερωσύνην τῆς Ἥρας

With this, [he] the fire-[breathing] Chimaera.
He married [the dear daughter of great-hearted Iobates,
of the reverend king [
a ruler [115(91)
she bore [

THE DESCENDANTS OF INACHUS

Io, Daughter of Peiren

72 Pseudo-Apollodorus, *Library*

Hesiod and Acusilaus say that she (i.e. Io) was the daughter of Peiren. Zeus raped her while she was the priestess of

Ἥρας τῆς μὲν κόρης ἁψάμενος εἰς βοῦν μετεμόρφωσε λευκήν, ἀπωμόσατο δὲ ταύτῃ μὴ συνελθεῖν· διό φησιν Ἡσίοδος οὐκ ἐπισπᾶσθαι τὴν ἀπὸ τῶν θεῶν ὀργὴν τοὺς γινομένους ὅρκους ὑπὲρ Ἔρωτος. Ἥρα δὲ αἰτησαμένη παρὰ Διὸς τὴν βοῦν φύλακα αὐτῆς κατέστησεν Ἄργον τὸν πανόπτην.

73 [124 MW; 44 H] Schol. Plat. *Symp.* 183b (p. 58 Greene)

ἐκ τοῦ δ' ὅρκον ἔθηκεν ἀποίνιμον ἀνθρώποισι
νοσφιδίων ἔργων πέρι Κύπριδος.

74 [126 MW] Heraclitus *Alleg. Hom.* 72.10 (p. 78 Buffière, p. 168 Pontani, p. 116 Russell-Konstan)

"ἀργεϊφόντην" τε γὰρ ὀνομάζει τὸν θεόν, οὐ μὰ Δί' οὐχὶ τοὺς Ἡσιοδείους μύθους ἐπιστάμενος, ὅτι τὸν βουκόλον Ἰοῦς ἐφόνευσεν...

75 [127 MW] Schol. Eur. *Or.* 872 (I pp. 184.20–185.1 Schwartz)

ἡ πολλὴ δόξα κατέχει μὴ ἀφῖχθαι τὸν Αἴγυπτον εἰς Ἄργος, καθάπερ ἄλλοι τέ φασι καὶ Ἑκαταῖος (*FGrHist* 1 F 19) γράφων οὕτως· "ὁ δὲ Αἴγυπτος αὐτὸς μὲν οὐκ ἦλθεν εἰς Ἄργος, παῖδες δέ, ὡς μὲν Ἡσίοδος ἐποίησε, πεντήκοντα, ὡς δὲ ἐγὼ λέγω, οὐδὲ εἴκοσι".

παῖδες Weil: παῖδας codd. δὲ ἐγὼ λέγω Kirchhoff: λέγων δὲ codd. εἴκοσι Weil: εἰσί vel ἔστι codd.

Hera. When he was caught by Hera he laid hold of the girl and transformed her into a white heifer, and swore that he had not had intercourse with this female: for this reason Hesiod says that oaths sworn for the sake of Eros do not draw down the wrath of the gods. But Hera asked for the heifer from Zeus and set up the all-seeing Argus as guard over her.

73 Scholium on Plato's *Symposium*

since then he made the oath free of punishment for
human beings
when it involves the secret deeds of Cypris

74 Heraclitus, *Homeric Problems*

For he calls the god (i.e. Hermes) "killer of Argus," of course not because he knew the Hesiodic myths, according to which he slew the cowherd of Io ...

THE DESCENDANTS OF BELUS

Aegyptus and Danaus, Sons of Io's Great-Grandson Belus

75 Scholium on Euripides' *Orestes*

The majority opinion maintains that Aegyptus did not come to Argos, as among others Hecataeus too says, who writes as follows: "Aegyptus himself did not come to Argos, but his sons did, fifty of them, as Hesiod wrote, but as I say, not even twenty."

76a, b [128 MW; 45a, b H]

(a) Strabo 8.6.7, 8.6.8

Ἄργος ἄννδρον ἐὸν Δαναοὶ θέσαν Ἄργος ἔνυδρον

(b) Eust. in Hom. *Il.* 4.171 (I p. 729.13–14 van der Valk)

Ἄργος ἄννδρον ἐὸν Δαναὸς ποίησεν εὔυδρον

77 [129 MW; 46 H] P. Oxy. 2487 fr. 1

]ν̣ον, ἔδωκε[.....]αν̣[
]ων μεγάλην [ἀπετείσα]το λώβην.
]ἔπειτα̣ ἀμύμ[ονα τίκτ]εν Ἄβαντα
]. ἐν ὑψηλοῖσι δόμοισιν
ἣ εἶδος Ὀλυ]μπιάδεσσιν ἔριζεν·
πα]τὴρ ἀνδρῶν τε θεῶν τε
]καὶ ὁμὸν λέχος εἰσαναβῆναι·
ἣ δ' ἔτεκε Προῖτόν τ]ε̣ καὶ Ἀκρίσιον βασιλῆα[ ]
καὶ τοὺς μὲν διένασ]σε πατὴρ [ἀν]δρῶν τ[ε θε]ῶν τε·
Ἀκρίσιος μὲν ἄρ' Ἄ]ρ̣γει ἐυκτί̣[τ]ωι ἐμβασί̣[λ]ευεν
]..ρ̣εν ὀκριόεντ[.].[.].[

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[27] Probably Lynceus, the only survivor of Aegyptus' 50 sons.

76a, b

(a) Strabo, *Geography*

Danaus' daughters turned waterless Argos into watery Argos

(b) Eustathius on Homer's *Iliad*

Danaus turned waterless Argos into watery Argos

Aegyptus' Son Lynceus

77 Oxyrhynchus papyrus

] gave [
] he[27] [avenged] the great outrage 2

Lynceus' Son Abas, and His Sons: Acrisius and Proetus

] then he begot excellent Abas 3
] in the lofty houses;
] she contended [in beauty] with the Olympian goddesses 5
] the father of men and of gods
] and to go up into the shared marriage-bed;
she bore Proetus] and Acrisius, king[
and these] the father of men and of gods [settled separately:
Acrisius] ruled in well-founded Argos 10
] rugged [11

Εὐρυ]δίκην Λακεδαί[μο]νο[ς
καλλι]πάρηον ἐὺ πραπί[δεσσ'] ἀρα[ρυῖα]ν
ἣ δ' ἔτεκεν Δανά]ην κ̣[α]λλίσφυρο[ν ἐν
μεγά]ρ̣[οισιν,
ἣ Περσῆ' ἔτεκεν κρα]τ̣ε̣[ρὸ]ν μ[ήσ]τωρ[α] φόβοιο.
Προῖτος δ' αὖ Τίρυ]νθα ἐυκ[τ]ίμε[νο]ν πτολίεθρον
νάσσατο καὶ κούρη]ν μεγαλήτορος Ἀρκασίδα[ο
γῆμεν Ἀφείδαντο]ς̣ καλ[λι]πλόκαμον Σ[θ]ενέβοι[αν
].[..].ες [
].σοι Σθ̣εν[έ]βοια βοῶπις
γείνατ' ἐνὶ μεγάροισιν] ὁμὸν λέχος εἰσαναβᾶσα
κούρη Ἀφείδαντος με]γαλήτ[ο]ρο[ς] Ἀρκασίδα[ο
τρεῖς, οἵας τε θεάς, περικ]αλλέα ἔργ' εἰδυίας
Λυσίππην τε καὶ Ἰφι]νόην καὶ Ἰφιάνασσαν
]α δώματα πατρός

desunt versus fere XIX

..[
κ̣ερ̣[
—ωδ.[
—ηρη.[
—ημε̣[
—καιτο.[

2–3, 5–6, 8 Lobel; 9 West; 10, 12–14 Lobel
15 Merkelbach; 16–17 West; 18 γῆμεν West, cetera Lobel
21 Casanova; 22 Lobel; 23 init. Casanova
24 Lobel

Acrisius' Daughter Danae and Her Son Perseus

] Lacedaemon's daughter Eurydice [
] beautiful-cheeked, well-fitting in her thoughts;
she bore] beautiful-ankled Danae in the halls
who bore Perseus,] strong counsellor of fear.

Proetus and Stheneboea, and Their Daughters

But Proetus dwelt in Tiryns,] the well-founded city,
and the daughter of Apheidas,] great-hearted Arcas' son,
he married,] beautiful-haired Stheneboea
][
] cow-eyed Stheneboea
bore in the halls,] going up into the shared marriage-bed,
the daughter of Apheidas,] great-hearted Arcas' son,
three daughters, like goddesses,] skilled in very beautiful works:
Lysippe and Iphinoe] and Iphianassa
] father's mansions

(about 19 lines are missing; then traces of 6 lines)

78 [130 MW] Strabo 8.6.6

καὶ Ἀπολλόδωρος δὲ (*FGrHist* 244 F 200) μόνους τοὺς ἐν Θετταλίᾳ καλεῖσθαί φησιν Ἕλληνας, "Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες" (Hom. *Il.* 2. 684), Ἡσίοδον μέντοι καὶ Ἀρχίλοχον (Fr. 102 West^2) ἤδη εἰδέναι καὶ Ἕλληνας λεγομένους τοὺς σύμπαντας καὶ Πανέλληνας, τὸν μὲν περὶ τῶν Προιτίδων λέγοντα ὡς Πανέλληνες ἐμνήστευον αὐτάς...

79 [131 MW] Ps. Apollod. *Bibl.* 2[26].2.2 (p. 58.4–11 Wagner)

γίνεται Ἀκρισίῳ μὲν ἐξ Εὐρυδίκης τῆς Λακεδαίμονος Δανάη, Προίτῳ δὲ ἐκ Σθενεβοίας Λυσίππη καὶ Ἰφινόη καὶ Ἰφιάνασσα. αὗται δὲ ὡς ἐτελειώθησαν ἐμάνησαν, ὡς μὲν Ἡσίοδός φησιν, ὅτι τὰς Διονύσου τελετὰς οὐ κατεδέχοντο...

80 [131 MW] Probus in Verg. *Buc.* 6.48 (III.2 p. 345.16–20 Thilo-Hagen) 'Proetides implerunt'

Proeti filiae regis Argivorum. Hesiodus docet ex Proeto et Sthenoboea Amphidamantis natas. has, quod Iunonis contempserant numen, insania exterritas, quae crederent se boves factas, patriam Argos reliquisse, postea a Melampode Amythaonis filio sanatas ita uti***

78 Strabo, *Geography*

And Apollodorus says that only those in Thessaly are called Hellenes, "the Myrmidons were also called Hellenes" (Hom. *Il.* 2.684), whereas Hesiod and Archilochus already knew that they (i.e. the Greeks) were all called both Hellenes and Panhellenes, the former saying about the daughters of Proetus that the Panhellenes wooed them ...

79 Pseudo-Apollodorus, *Library*

Danae is born to Acrisius from Lacedaemon's daughter Eurydice, while Lysippe, Iphinoe, and Iphianassa are born to Proetus from Stheneboea. These latter went mad when they grew up, as Hesiod says, because they did not accept the rites of Dionysus ...

80 Probus on Virgil's *Eclogues*

"The daughters of Proetus filled": The daughters of Proetus, king of the Argives. Hesiod reports that they were born from Proetus and Stheneboea, Amphidamas' daughter. Because they had despised Hera's divinity, they became terrified by madness, thinking that they had become cows, and abandoned their homeland Argos; later they were healed by Melampus, Amythaon's son, so that ...

81 [132 MW; 47 H] *Suda* μ 307 (III p. 339.4 Adler)

μαχλοσύνη· κατωφέρεια, γυναικομανία. Ἡσιόδειος ἡ λέξις· λέγει γὰρ περὶ τῶν Προίτου θυγατέρων·

εἵνεκα μαχλοσύνης στυγερῆς τέρεν ὤλεσεν ἄνθος.

82 [133 MW; 49 H] 1–3: P. Oxy. 2488A; 3–5: Eust. in Hom. *Od.* 13.401 (p. 1746.9); Herodian. περὶ καθολικῆς προσῳδίας 16 (p. 445.16 Lentz) 3: *Epim. Hom.* κ 138 Dyck (cum apparatu); 3, 5: *Etymol. Magn.* (p. 523.8) s.v. κνύζω

]δε̣.ο̣[
]ἀπείρονα γαῖαν
καὶ γάρ σφιν κεφαλῆισι κατὰ κν]ύος αἰνὸν ἔχευ[εν·
ἀλφὸς γὰρ χρόα πάντα κατέσχ<εθ>εν, αἱ δέ νυ χαῖται
ἔρρεον ἐκ κεφαλέων, ψίλωτο δὲ καλὰ κάρηνα.

83 [132 in apparatu MW] Philodemus *De pietate* B 6529–33 Obbink

καὶ ταῖ[ς Προιτ]ίσιν Ἥρας πρό̣[τερο]ν̣ μὲν μαχλά-
[δα, ὕστερ]ον δ' ἀλφοὺς ἀ[ντεπενε]γκάσης.

81 The *Suda*

lewdness: propensity (i.e. to sexual intercourse), madness for women. The term is Hesiodic. For he says about Proetus' daughters,

> because of their loathsome lewdness she[28] destroyed
> the delicate flower

82 1–3: Oxyrhynchus papyrus; 3–5: Eustathius on Homer's *Odyssey*, and Herodian, *General Pronunciation*; 3: *Homeric Parsings*; 3, 5: the *Etymologicum Magnum*

] [
] boundless earth;
for onto their heads she poured a dread itch;
for a scabby illness seized hold of all their skin, and their hair
fell from their heads, and their beautiful heads became bald.

83 Philodemus, *On Piety*

While Hera inflicted on the [daughters of Proetus in return] (scil. for their desecrating her in some way) first lewdness, and [later] leprosies ...

[28] Hera.

84 [12 MW] Ps. Apollod. *Bibl.* i [74] 8.4 (p. 26.20 Wagner)

Ἀλθαίας δὲ ἀποθανούσης ἔγημεν Οἰνεὺς Περίβοιαν τὴν Ἱππονόου. ταύτην δὲ ὁ μὲν γράψας τὴν Θηβαΐδα (Fr. 5 Bernabé, 5 West) πολεμηθείσης Ὠλένου λέγει λαβεῖν Οἰνέα γέρας, Ἡσίοδος δὲ ἐξ Ὠλένου τῆς Ἀχαΐας, ἐφθαρμένην ὑπὸ Ἱπποστράτου τοῦ Ἀμαρυγκέως, Ἱππόνουν τὸν πατέρα πέμψαι πρὸς Οἰνέα πόρρω τῆς Ἑλλάδος ὄντα, ἐντειλάμενον ἀποκτεῖναι ... ἐγεννήθη δὲ ἐκ ταύτης Οἰνεῖ Τυδεύς.

85 [13 MW; 50 H] Strabo 8.3.11

τοῦ δ' Ἡσιόδου εἰπόντος

> ᾤκεε δ' Ὠλενίην πέτρην ποταμοῖο παρ' ὄχθας
> εὐρεῖος Πείροιο

μεταγράφουσί τινες "Πιέροιο", οὐκ εὖ.

86 [12 MW; 51 H] Schol. Pind. *Ol.* 10.46f. (I p. 322.10–12 Drachmann)

τὴν δ' Ἀμαρυγκείδης Ἱππόστρατος ὄζος Ἄρηος Φυκτέος ἀγλαὸς υἱὸς Ἐπειῶν ὄρχαμος ἀνδρῶν

Periboea, Daughter of Proetus' Great-Grandson Hipponous

84 Pseudo-Apollodorus, *Library*

When Althaea died, Oeneus married Periboea, the daughter of Hipponous. The author of the *Thebaid* says that Oeneus received her as a prize when Olenus was conquered in war, but Hesiod says that after she had been seduced by Amarynceus' son Hippostratus, her father Hipponous sent her from Achaean Olenus to Oeneus, who was in a remote part of Greece, ordering him to kill her.... Tydeus was born of her to Oeneus.

85 Strabo, *Geography*

As Hesiod says,

> he [i.e. Hipponous] dwelt upon the rock of Olenus
> beside the banks of the river,
> the broad Peirus

Some change the spelling to "Pierus," mistakenly.

86 Scholium on Pindar's *Olympians*

And her Hippostratus [scil. seduced], Amarynceus'
descendant, scion of Ares,
the splendid son of Phycteus, the leader of the Epeian
men

87 [121 MW; *33 H] Herodian. π. μον. λέξ. p. 18 (II p. 924.20 Lentz)

τὸ "φανή" παρ' Ἡσιόδῳ ἐν δευτέρῳ εἰρημένον·

οἳ πρόσθε φανὴν ἔντοσθεν ἔκευθον

LIBER III

88 [137 MW; 54 H] Strabo 1.2.34

Ἡσίοδος δ' ἐν Καταλόγῳ φησί

καὶ κούρην Ἀράβοιο, τὸν Ἑρμάων ἀκάκητα
γείνατο καὶ Θρονίη κούρη Βήλοιο ἄνακτος

89 [140 MW] Schol. D Hom. *Il.* 12.397 (p. 392 van Thiel); cf. Schol. T Hom. *Il.* 12.292 (III p. 359.49 Erbse cum apparatu)

Εὐρώπην τὴν Φοίνικος Ζεὺς θεασάμενος ἔν τινι λειμῶνι μετὰ νυμφῶν ἄνθη ἀναλέγουσαν ἠράσθη, καὶ κατελθὼν ἤλλαξεν ἑαυτὸν εἰς ταῦρον καὶ ἀπὸ τοῦ στόματος κρόκον ἔπνει· οὕτως τε τὴν Εὐρώπην ἀπατήσας ἐβάστασε, καὶ διαπορθμεύσας εἰς Κρήτην ἐμίγη

ANOTHER FRAGMENT FROM BOOK 2

87 Herodian, *On Anomalous Words*

"torch" is said by Hesiod in Book 2:

those in front concealed the torch within

BOOK 3. THE DESCENDANTS OF AGENOR

Arabus, Son of Thronia (Niece of Io's Great-Grandson Agenor), the Father of Cassiepea, Who Bore Phineus and Europa to Phoenix

88 Strabo, *Geography*

Hesiod says in the *Catalogue*,

and the daughter[29] of Arabus, born from guiltless
Hermes
and Thronia, daughter of lord Belus

Europa and Her Sons, Minos, Sarpedon, and Rhadamanthys

89 Scholium on Homer's *Iliad*

Zeus saw Phoenix's daughter Europa plucking flowers together with maidens in a meadow, and he was seized by desire for her. He came down and changed himself into a bull whose breath was saffron-scented. Deceiving Europa in this way he let her mount him, and carrying her across

[29] Cassiepea.

αὐτῇ. εἶθ' οὕτως συνῴκισεν αὐτὴν Ἀστερίωνι τῷ Κρητι τῶν βασιλεῖ. γενομένη δὲ ἔγκυος ἐκείνη τρεῖς παῖδας ἐγέννησε Μίνωα Σαρπηδόνα Ῥαδάμανθυν. ἡ ἱστορία παρ' Ἡσιόδῳ καὶ Βακχυλίδῃ (Fr. 10 Maehler).

αὐτῇ: solus A, om. ceteri καὶ ante Ῥαδάμανθυν solus A

90 [141 MW; 56 H] P. Oxy. 1358 fr. 1 col. I; 6–13: P. Reinach 77

....]πέρησε δ' ἄρ' ἁλμυρὸν ὕδωρ
πατρίδος ἐκ Κρήτηνδε] Διὸς δμηθεῖσα δόλοισι.
τῆι δὲ μίγη φιλότητι] πατὴρ καὶ δῶρον ἔδωκεν
ὅρμον χρύσειον, τόν ῥ' Ἥ]φαιστος κλυτοτέχνης
5 αὐτός, καλὸν ἄγαλμα, ἰδυί]ηισιν πραπίδεσσι
τεῦξεν, ἔδωκε δὲ πα]τρὶ φέρων· ὃ δὲ δέξατο δῶρο[ν·
7 αὐτὸς δ' ἂρ δώκεν κού]ρ[η]ι Φοίνικος ἀγανοῦ.

2–3 Schmidt 4 τόν Rzach, ῥ' West, cetera Grenfell-Hunt
5, 6 suppl. Grenfell-Hunt 7 Colonna

pergit hoc fr. post fr. 91 infra

91 [142 MW] *Suda* α 133 (I p. 18.22–24 Adler)

ἀγάλματα· ...καὶ Ἡσίοδος τὸν ὅρμον ἄγαλμα καλεῖ.

pergit 90 [141 MW; 56 H]

8 .... ἔμ]ε̣λ̣λε τανισφύρωι Εὐρωπείηι,
....] πατὴρ ἀνδρῶν τε θεῶν τε

the sea to Crete he mingled with her. Then he gave her as wife to Asterion, the king of the Cretans. She became pregnant and bore three children, Minos, Sarpedon, and Rhadamanthys. The story is in Hesiod and Bacchylides.

90 Oxyrhynchus papyrus; 6–13: Reinach papyrus

] she crossed the salty water
from her homeland to Crete,] overpowered by Zeus' wiles.
With her] the father [mingled in love] and he gave her a gift,
a golden necklace, which] Hephaestus, glorious craftsman,
himself had made] with expert mind,
a beautiful ornament,] bringing it to his father; and he received the gift
and gave it himself] to the daughter of illustrious Phoenix.

(Fr. 90 continues after Fr. 91)

91 The *Suda*

"ornaments": ... and Hesiod calls the necklace an ornament.

90 (continued)

] to long-ankled Europa he was going to [
] the father of men and of gods

.... νύ]μφης πάρα καλλικόμοιο.
ἦ δ' ἄρα παῖδ]ας [ἔτικτ]ε̣ν̣ ὑπερμενέϊ Κρονίωνι
.... πο]λέων ἡγήτορας ἀνδρῶν,
Μίνω τε κρείοντα] δ̣ίκαιόν τε Ῥαδάμανθυν
καὶ Σαρπηδόνα δῖον] ἀμύμονά τε κρατερ[όν τε.
τοῖσιν ἐὰς τιμὰς δι]ε̣δ̣άσσατο μητίετα Ζ[εύς·
Λυκίης εὐρ]ε̣ίης ἶφι ἄνασσε
πό]λεις εὖ ναιεταώσα[ς
πολ]λ̣ὴ δέ οἱ ἔσπετο τιμή
μεγαλή]τορι ποιμένι λαῶν.
τῷ δ' ἐπὶ τρεῖς γενεὰς ζώει]ν̣ μερόπων ἀνθρώπων
δῶκεν ἐπεὶ ἐφί]λατο μητίετα Ζεύς.
πολ]ὺν δ' ἐκρίνατο λαόν.
Τρ]ώεσσ' ἐπικούρους·
τοὺς ἄγε Σαρπηδὼν κρυεροῦ] πολέμοιο δαήμων.
ἀριστ]ε̣ρὰ σήματα φαίνων
Ζεὺς] ἄφθιτα μήδεα εἰδώς
]ατοι ἀμφιβαλοῦσαι
] Διόθεν τέρ̣ας ἦεν.
Ἕκτ]οροϛ ἀνδροφόνοιο
]δ̣ὲ κ̣ή̣δε' ἔθηκε.
]ϛ Ἀργ̣ε̣ί̣[ο]ισι·
]κ̣ε̣[

11 *παῖδας ἔτικτ]ε̣ν̣* P. Oxy: *ἔτικτεν παῖδ]ας* P. Rein. *ἦ δ' ἄρα* Grenfell-Hunt
13–14, 16–19, 22–23, 25–31 Grenfell-Hunt
15, 24 Colonna
20, 21 suppl. Evelyn-White

] from beside the beautiful-haired maiden.
She bore sons] to Cronus' very strong son
] commanders of many men,
sovereign Minos] and just Rhadamanthys
and godly Sarpedon,] excellent and strong.

Europa's Son Sarpedon

To them their own honors] the counsellor Zeus shared out
mightily] he ruled [broad Lycia
] well situated cities
] and much honor stays with him
] to the great-hearted shepherd of the people.
For to live for three generations] of speech-endowed human beings
he granted him, for] counsellor Zeus loved him
] and he chose a great host
] allies for the Trojans.
These Sarpedon led,] experienced in [chilling] war.
] manifesting [ill-boding] omens
Zeus] who knows eternal counsels.
] throwing around
] it was a prodigy from Zeus.
] of man-killer Hector
] he established evils.
] to the Argives;
] [

92 [144 MW; 58 H] Ps. Plato, *Minos* 320d1–5

εἴρηκε δὲ καὶ Ἡσίοδος ἀδελφὰ τούτων εἰς τὸν Μίνωα· μνησθεὶς γὰρ αὐτοῦ τοῦ ὀνόματός φησιν

ὃς βασιλεύτατος †γένετο θνητῶν βασιλήων
καὶ πλείστων ἤνασσε περικτιόνων ἀνθρώπων
Ζηνὸς ἔχων σκῆπτρον· τῷ καὶ πολέων βασίλευεν.

93 [145 MW; 59 H] P. Tebt. 690

πέμπε δ' ἄρ' εἰς Ἰδ̣ην̣, νύμφαι δ̣[
δεξάμεναι Διὶ πατ̣ρ̣ὶ̣ [
πέμψαν δ' εἰ̣ς̣ ..[
και τε̣.[

. . . .

7 ....].[..].[
....].τι.κ̣αι̣ο̣.[
.... Ἀν]δρόγε̣ω̣ν̣[.]..[.].[
10 ....]. Μίνωϊ πο̣λυκλυ[στ
....]α π̣άντες, ἐ̣πεὶ κα̣[
.[..]...[....]α̣λ̣ος καὶ ἐκ..(·)μ̣ε̣τ̣[
τῆς δ' ἄρ' [ἐν ὀ]φθαλμοῖσιν̣ ἰ̣δὼν ἠράσ̣[σατο
†ταύρωι.[...]ρ̣ι̣μενησκ̣α̣μ̣ε̣ρ̣μιδαοτα̣[†
15 ἣ δ' ὑποκ̣[υσα]μένη Μίνωι τέκε κα[ρτερὸν υἱόν,

---

30 Pasiphae. 31 The bull.

Europa's Son Minos

92 Pseudo-Plato, *Minos*

Hesiod too said things akin to these about Minos. For after mentioning his name he says,

> who †was the most kingly of mortal kings
> and lorded over the largest number of neighboring
> human beings,
> holding his scepter from Zeus; and with this he was
> king over many.

Minos' Sons: Androgeos/Eurygyus, and the Minotaur

93 Tebtynis papyrus

he sent him to Ida; the nymphs [
receiving him from father Zeus [
they sent him to [
and [

(two lines may be missing)

] [
] [
] Androgeos [
] to Minos, the strongly surging [
] they all, since [
] and [
seeing her[30] with its[31] eyes it was seized by desire for her
]† †[
she, becoming pregnant, bore to Minos [a strong son,

θαῦμα ἰ[δεῖν·] ἴ̣σ̣α μὲν γὰρ ἐπ̣έ̣κ̣λι̣ν̣[εν δέμας ἀνδρὶ
ἐς πόδα̣[ς], α̣ὐ̣τ̣ὰ̣ρ ὕ̣π̣ε̣ρθε κάρ̣η τ̣α̣[ύροιο πεφύκει

post v. 4 duo versus periisse aestimavit Hunt 9 West
13, 15 Hunt 16 ἰ[δεῖν] Hunt ἐπέκλιν[εν δέμας ἀνδρὶ West
17 α̣ὐ̣τ̣ὰ̣ρ ὕ̣π̣ε̣ρθε κάρ̣η τ̣α̣[ύροιο Quincey, πεφύκει West

94 [145A OCT; 60 H] Herodian. καθολικὴ προσῳδία (in cod. Vind. hist. gr. 10 f. 6v palimps., cf. H. Hunger, "Palimpsest-Fragmente aus Herodians καθολικὴ προσῳδία, Buch 5–7. Cod. Vindob. Hist. gr. 10," *JöByzG* 16 [1967] 3, 17)

Εὐρύγυος Ἡσίοδος γ΄·

Εὐρύγυόν τε ἄνακτα.

95 [146 MW; 61 H] Hesych. ε 4499 (II p.147 Latte)

ἐπ' Εὐρυγύῃ ἀγών. Μελησαγόρας (*FGrHist* 330 F 2) τὸν Ἀνδρόγεων Εὐρυγύην εἰρῆσθαί φησι τὸν Μίνωος, ἐφ' ᾧ τὸν ἀγῶνα τίθεσθαι ἐπιτάφιον Ἀθήνησιν ἐν τῷ Κεραμεικῷ· καὶ Ἡσίοδος

Εὐρυγύης δ' ἔτι κοῦρος Ἀθηνάων ἱεράων

Ἀθηνάων Musurus : Ἀθηναίων codd.

96 [138 MW] Schol. Ap. Rhod. 2.178 (p. 140.1–3 Wendel)

Ἀγήνορος γὰρ παῖς ἐστιν, ὡς Ἑλλάνικος (*FGrHist* 4 F

a wonder [to see.] For it resembled [a man in its body
down to its feet, but up above [grew a bull's] head

94 Herodian, *General Pronunciation*

"Eurygyus": Hesiod in book 3:

and lord Eurygyus

95 Hesychius, *Lexicon*

"the contest for Eurygyes[32]": Melesagoras says that Minos' son Androgeos was called Eurygyes; in his honor a contest was held at his tomb in Athens in the Ceramicus. And Hesiod:

Eurygyes, while still a boy, of holy Athens

Phineus, Phoenix's Other Son by Cassiepea

96 Scholium on Apollonius Rhodius' *Argonautica*

For he (i.e. Phineus) is the son of Agenor, according to

[32] Eurygyus and Eurygyes seem to be alternative forms for the same name.

95)· ὡς δὲ Ἡσίοδός φησιν, Φοίνικος τοῦ Ἀγήνορος καὶ Κασσιεπείας.

97 [151 MW; 62 H] Ephorus (*FGrHist* 70 F 42) apud Strab. 7.3.9

τὸν δὲ Ἡσίοδον ἐν τῇ καλουμένῃ Γῆς Περιόδῳ τὸν Φινέα ὑπὸ τῶν Ἁρπυιῶν ἄγεσθαι

Γλακτοφάγων ἐς γαῖαν ἀπήνας οἰκί' ἐχόντων

98 [150 MW; 63 H] P. Oxy. 1358 fr. 2 col. I; 15: Strab. 7.3.7

....]ν̣[
....]κ̣α̣κ̣[
....]ώ̣ν̣τ̣[
....]τ̣.χ[
....].αοδ̣[
....]ε̣σ̣πε[..]η̣νοσ[
....]επ̣α[..].κερ[
....]τ̣᾽ ἐπὶ ἔργα καὶ η̣[
..... Κατουδ]α̣ίων καὶ Πυγμ̣[αίων
..... . ἀπε]ι̣ρεσίων Μελάνω̣[ν
....]υ]] τέκε Γαῖα πελώ[ρ-
....]α̣ς τε πανομφαίο[υ Διὸς
.... ὅ]φρα θεοῖσιν ὑφε[ιμ]ένοι α ... [...].ν
....] τ̣ῶν μέν τε νόος [γλ]ώσσης καθ̣[ύπ]ερθεν,
Αἰθίοπάς] τε Λίβυς τε ἰδὲ Σκύ⌊θ⌋ας ἱππημο⌊λγού⌋ς.

Hellanicus; but as Hesiod says, the son of Phoenix, the son of Agenor and Cassiepea.

Phineus, and the Harpies, Whom
the Sons of Boreas Pursued

97 Ephorus in Strabo, *Geography*

Hesiod in the so-called *Journey Around the World* [33] says that Phineus was driven by the Harpies

to the land of the Milk-Eaters who use wagons as houses

98 Oxyrhynchus papyrus; 15: Strabo, *Geography*

(traces of 7 lines)

] to the works and [
] of the Subterranean Men and of the Pygmies [
] of the countless Black Men [
] monstrous Earth bore [
] and all-oracular Zeus' [
] so that they be subject to the gods [
] whose mind is superior to their tongue,
Ethiopians and Libyans and mare-milking Scythians.

[33] This is presumably not a title for a separate work but a designation for this part of the *Catalogue of Women*.

[34] Zeus'.

Ἥφαιστος γ]ένεθ' υἱὸς ὑπερ[μ]ενέος Κρονίωνος·
τοῦ δ' ὑϊδοῖ] Μέλανές τε καὶ Αἰ[θ]ίοπες μεγάθυμοι
ἠδὲ Κατου]δαῖοι καὶ Πυγμαῖ[οι] ἀμενηνοὶ
19 τοὶ πάντες] κρείοντος Ἐρικτύπου εἰσὶ γενέθλης.

9, 12–14, 18 Grenfell-Hunt 10 Μελάνω[ν Schmidt, cetera Grenfell-Hunt 15 Λίγυς Strabonis codd. 16–17 Luppe 19 τοὶ Merkelbach-West, πάντες Grenfell. Hunt

pergit hoc fr. post fr. 99 infra

99 [150 in apparatu MW] Philodemus *De pietate* B 7504–09 Obbink

[κατὰ] δ' Ἡσίοδον καὶ [ἔτι τ]ῶν Μελάνων [καὶ τ]ῶν Αἰθιόπων [καὶ τ]ῶν Κατουδαί[ων κ]αὶ τῶν Πυγμαί[ων γεννητὴς ἦν.

pergit 98 [150 MW; 63 H]

20 τοὺς πάντα]ς πέρι κύκλῳ ἐθύνεον ἀΐσσοντες
.... ἔθ]νεα μ[... . Ὑ]περβορέων εὐίππων.
....]φέρβουσα π[ολ]υσπερέας πολύφορβος
.... παρ' Ἠριδανοῖ]ο βα[θυρ]ρ[ό]ου αἰπὰ ῥέεθρα,
....]πρ.[.....] ἠλέκτροιο.
25 Ἄτλαντός τ' ὄρος] ἀ[ιπὺ κ[αὶ Αἴτν]ην παιπαλόεσσαν
.... Ὀ]ρτυγίην Λαιστ[ρ]υ[γον]ίην τε γενέθλην.
ὅς τε Ποσει]δάωνος ἐρισθ[ε]νέος γένεθ' υἱός.
τὴν πέρι δ]ὶς πόλεσαν π[ερ]ί τ' ἀμφί τε κυκλώσαντο

Hephaestus] was born, son of Cronus' very strong son,
and his[34] grandsons,] the Black Men and the great-
spirited Ethiopians
and the Subterranean Men] and the strengthless
Pygmies:
they all] belong to the lineage of the sovereign Loud-
Sounder.

(Fr. 98 continues after Fr. 99)

99 Philodemus, *On Piety*

[According to] Hesiod, he (i.e. Hephaestus) [was the progenitor] of the Black Men [as well, and] of the Ethiopians and the Subterranean Men and the Pygmies.

98 (continued)

Around [them all] in a circle they kept going, rushing
] the peoples [ ] of the well-horsed Hyperboreans.
] bounteous, pasturing the widely dispersed
] beside the steep streams of the deep-flowing
Eridanus]
] of amber.
Atlas'] steep [mountain] and rugged [Aetna
] Ortygia and the Laestrygonian race.
He] was born the son of mighty Poseidon.
Around it] they ranged twice, around and about they
circled

ἱέμενοι] μάρψαι, ταὶ δ' ἐκφυγέειν καὶ ἀλύξαι.
ἥς τε Κεφαλλ]ήνων ἀγερώχων φῦλον ὄρουσαν,
οὓς τέκεν Ἑρ]μάωνι Καλυψὼ πότνια νύμφη·
καὶ Νίσου ἐς γ]αῖαν Ἀρητιάδαο ἄνακτος·
Σειρήνων τε λίγε]ι[α]ν [ὄπ]α κλύον· ἀλλ' ἄρα καὶ
τὰς
μετα]χρονίοισι πόδεσσι
....]ν διά τ' αἰθέρος ἀτρυγέτοιο

20–22 Grenfell-Hunt 23 Ἠριδανοῖ]ο Allen, cetera
Grenfell-Hunt 25–30 Grenfell-Hunt 31 Schmidt
32 Merkelbach 33 West 34 Allen

100 [152 MW] Schol. Aesch. *Prom.* 803a (p. 195 Herington)

πρῶτος Ἡσίοδος ἑτερατεύσατο τοὺς γρῦπας.

101 [153 MW] Apollodorus Περὶ τοῦ νεῶν καταλόγου β (*FGrHist* 244 F 157a + f) ex Eratosthene (Strabo 1.2.35)

Ἡσιόδου δ' οὐκ ἄν τις αἰτιάσαιτο ἄγνοιαν, Ἡμίκυνας λέγοντος καὶ Μακροκεφάλους καὶ Πυγμαίους.

102 [153 MW] Harpocratio M 2 p. 169 Keaney, p. 197.10 Dindorf

Μακροκέφαλοι· ... ἔθνος ἐστὶν οὕτω καλούμενον, οὗ καὶ Ἡσίοδος μέμνηται ἐν τρίτῳ Γυναικῶν καταλόγῳ.

eager] to catch them, but they [scil. were eager] to flee
and run off.
To the] tribe of the lordly [Cephallenians] they
hastened,
whom Calypso, queenly nymph, [bore to Hermes;
and to the land of lord [Nisus], Aretiades' son;
and they heard the [Sirens' piercing] voice; but them too
] with their feet high in the air
] through the barren air

100 Scholium on Aeschylus' *Prometheus Bound*

Hesiod was the first to tell marvelous tales about griffins.

101 Apollodorus, *On the Catalogue of Ships*, from Eratosthenes in Strabo, *Geography*

No one would accuse Hesiod of ignorance when he speaks of Half-Dogs and Long-Heads and Pygmies.

102 Harpocration, *Lexicon of the Ten Orators*

"Long-Heads": ... there is a race called this, whom Hesiod too mentions in the third book of the *Catalogue of Women*.

103 [155 MW] Ps. Apollod. *Bibl.* 1.[122]9.21 (p. 41.1–Wagner)

διωκομένων δὲ τῶν Ἁρπυιῶν ἡ μὲν κατὰ Πελοπόννησον εἰς τὸν Τίγρην ποταμὸν ἐμπίπτει, ὃς νῦν ἀπ' ἐκείνης Ἅρπυς καλεῖται· ταύτην δὲ οἱ μὲν Νικοθόην, οἱ δὲ Ἀελλόπουν καλοῦσιν. ἡ δὲ ἑτέρα καλουμένη Ὠκυπέτη, ὡς δὲ ἔνιοι Ὠκυθόη (Ἡσίοδος δὲ λέγει αὐτὴν Ὠκυπόδην), αὕτη κατὰ τὴν Προποντίδα φεύγουσα μέχρι Ἐχινάδων ἦλθε νήσων, αἳ νῦν ἀπ' ἐκείνης Στροφάδες καλοῦνται.

104a, b [156 MW; 65 H] Schol. Ap. Rhod. 2.296–297b, 296–297a (pp. 150.3–13, 149.25–150.2 Wendel)

(a) αἱ Πλωταὶ νῆσοι μετωνομάσθησαν Στροφάδες...ὅτι δὲ ηὔξαντο οἱ περὶ Ζήτην τῷ Διὶ στραφέντες, λέγει καὶ Ἡσίοδος·

ἔνθ' οἵ γ' εὐχέσθην Αἰνηΐῳ ὕψι μέδοντι.

ἔστι γὰρ Αἶνος ὄρος τῆς Κεφαλληνίας, ὅπου Αἰνησίου Διὸς ἱερόν ἐστιν ... Ἀπολλώνιος μὲν οὖν τὴν ἀποστρέψασαν τοὺς περὶ Ζήτην Ἶριν λέγει, Ἡσίοδος δὲ Ἑρμῆν. αἱ δὲ Πλωταὶ νῆσοι κεῖνται ἐν τῷ Σικελικῷ πελάγει.

103 Pseudo-Apollodorus, *Library*

While the Harpies were being pursued, one of them fell in the Peloponnesus into the river Tigres, which is now called Harpys from her; some call her Nicothoe, others Aellopous. The other one, called Ocypete, but as some say Ocythoe (but Hesiod calls her Ocypode), fled down the Propontis and arrived as far as the Echinades islands, which now are called the Strophades ("Turnings") because of her.

104a, b Scholia on Apollonius Rhodius' *Argonautica*

(a) The Plotae ("Floating") islands were renamed the Strophades ... Hesiod too says that Zetes and his companions turned around and prayed to Zeus[35]:

there they prayed to Aeneius who rules on high.

For Aenus is a mountain in Cephallenia where there is a temple of Aenesian Zeus. ... Apollonius says that the one who turned Zetes and his companions around was Iris, but Hesiod says it was Hermes. The Plotae islands lie in the Sicilian Sea.

[35] The name of the Strophades is here explained with reference to the verb στρέφω, "to turn around."

(b) οἱ δὲ Στροφάδας φασὶν αὐτὰς κεκλῆσθαι, καθὸ ἐπιστραφέντες αὐτόθι ηὔξαντο τῷ Διὶ καταλαβεῖν τὰς Ἁρπυίας. κατὰ δὲ Ἡσίοδον καὶ Ἀντίμαχον (Fr. 60 Wyss=Fr. 71 Matthews) καὶ Ἀπολλώνιον οὐ κτείνονται.

105 [157 MW] Schol. Ap. Rhod. 2.178–82 (p. 141.12–17 Wendel)

πεπηρῶσθαι δὲ Φινέα φησὶν Ἡσίοδος ἐν μεγάλαις Ἠοίαις (Fr. 192 Most), ὅτι Φρίξῳ τὴν ὁδὸν ἐμήνυσεν, ἐν δὲ τῷ τρίτῳ Καταλόγῳ, ἐπειδὴ τὸν μακρὸν χρόνον τῆς ὄψεως προέκρινεν. παῖδας δὲ αὐτοῦ φασι γενέσθαι Μαριανδυνὸν καὶ Θυνόν.

106 [139 MW] Probus in Verg. *Buc.* 10.18 (III.2 p. 348.11 Thilo-Hagen)

Adonis, ‹ut› Hesiodus ait, Phoenicis Agenoris et Alphesiboeae.

‹*ut*› Keil

107 [139 MW] Ps. Apollod. *Bibl.* 3[183].14.4 (p. 159.4 Wagner)

Ἄδωνις δὲ ἔτι παῖς ὤν, Ἀρτέμιδος χόλῳ πληγεὶς ἐν θήρᾳ ὑπὸ συὸς ἀπέθανεν. Ἡσίοδος δὲ αὐτὸν Φοίνικος καὶ Ἀλφεσιβοίας λέγει.

(b) Others say that they are called the Strophades because it was there that they turned around and prayed to Zeus to let them catch the Harpies. According to Hesiod and Antimachus and Apollonius they were not slain.

105 Scholium on Apollonius Rhodius' *Argonautica*

Hesiod says in the *Great Ehoiai* (Fr. 192) that Phineus was blinded because he indicated the way to Phrixus, but in the third book of the *Catalogue* he says it was because he preferred a long lifetime to sight. They say that Mariandynus and Thynus were born as his sons.

Adonis, a Son of Phoenix by Alphesiboea

106 Probus on Virgil's *Eclogues*

Adonis, as Hesiod says, was the son of Agenor's son Phoenix and Alphesiboea.

107 Pseudo-Apollodorus, *Library*

While Adonis was still a boy, he was struck by the wrath of Artemis and was killed by a boar while hunting. Hesiod says that he was the son of Phoenix and Alphesiboea.

108 [158 MW; *34 H] Herodian. π. μον. λέξ. 42 (II p. 947.26 Lentz)

Ἡσίοδος ἐν τρίτῳ·

νοῦθος δὲ ποδῶν ὕπο δοῦπος ὀρώρει

109 [159 MW; *35 H] Apollonius Dyscolus *De pronominibus* p. 98.7 Schneider-Uhlig; cf. *Epim. Hom.* σ 47 Dyck

ἡ "σφιν" ... μόνως ἐστιν ἐγκλιτική· ὑπὸ γὰρ Ἡσιόδου ἐν ἀρχῇ τεθεῖσα εὐλόγως ὠρθοτονήθη ἐν τρίτῳ·

σφὶν δ' αὐτοῖς μέγα πῆμα

LIBER IV?

110a, b, c [160 MW]

(a) Ps. Apollod. *Bibl.* 2.[2]1.1 (p. 50.17 Wagner)

Ἡσίοδος δὲ τὸν Πελασγὸν αὐτόχθονά φησιν εἶναι.

(b) idem 3.[96]8.1 (p. 134.3 Wagner)

ἐπανάγωμεν δὲ νῦν πάλιν ἐπὶ τὸν Πελασγόν, ὃν Ἀκουσίλαος (*FGrHist* 2 F 25) μὲν Διὸς λέγει καὶ Νιόβης ... , Ἡσίοδος δὲ αὐτόχθονα.

TWO OTHER FRAGMENTS FROM BOOK 3

108 Herodian, *On Anomalous Words*

Hesiod in book 3:

and a quiet sound rose up from under their feet

109 Apollonius Dyscolus, *On Pronouns*

sphin ... alone is enclitic; put at the beginning, as by Hesiod in book 3, it correctly bears an accent:

and for themselves a great woe

BOOK 4?[36]
THE DESCENDANTS OF PELASGUS

Pelasgus

110a, b, c

(a) Pseudo-Apollodorus, *Library*

Hesiod says that Pelasgus was autochthonous.

(b) Pseudo-Apollodorus, *Library*

Now let us go back once again to Pelasgus, who Acusilaus says was the son of Zeus and Niobe ... while Hesiod says he was autochthonous.

[36] The division between Books 3 and 4 is uncertain: the descendants of Pelasgus and at least the first descendants of Atlas may have been included in Book 3.

(c) Servius auctus in Verg. *Aen.* 2.84 (I p. 231.23 Thilo, Hagen, II p. 342.7 ed Harvard.) 'Pelasgi'

a Pelasgo Terrae filio, qui in Arcadia genitus dicitur, ut Hesiodus tradit.

111 [161 MW; *15 H] Ephorus (*FGrHist* 70 F 113) apud Strab. 5.2.4, de Pelasgis

τῷ δ' Ἐφόρῳ τοῦ ἐξ Ἀρκαδίας εἶναι τὸ φῦλον τοῦτο ἦρξεν Ἡσίοδος. φησὶ γάρ·

> υἱεῖς ἐξεγένοντο Λυκάονος ἀντιθέοιο
> ὅν ποτε τίκτε Πελασγός

112 [162 MW] Steph. Byz. s.v. Παλλάντιον p. 497.8 Meineke

Παλλάντιον· πόλις Ἀρκαδίας. ἀπὸ Πάλλαντος, ἑνὸς τῶν Λυκάονος παίδων, ὡς Ἡσίοδος.

113 [167 MW; 88 H] Herodian. π. μον. λέξ. 11 (II p. 918.7 Lentz)

> Φέλλον ἐυμμελίην τέκε<το κλει>τὴ Μελίβοια

ἐϋμελίην τέκε τῇ Μελιβοίᾳ codd., corr. Hermann

(c) Servius auctus on Virgil's *Aeneid*

"Pelasgians": from Pelasgus, the son of Earth, who is said to have been born in Arcadia, as Hesiod reports.

The Fifty Sons of Pelasgus' Son Lycaon, Including Pallas and Phellus

111 Ephorus in Strabo, *Geography*

In the claim that this tribe (i.e. the Pelasgians) come from Arcadia, Ephorus was preceded by Hesiod, who says,

> sons were born from god-like Lycaon,
> whom once Pelasgus begot

112 Stephanus of Byzantium, *Geographical Lexicon*

"Pallantion": a city of Arcadia. From Pallas, one of Lycaon's sons, according to Hesiod.

113 Herodian, *On Anomalous Words*

> glorious Meliboea bore Phellus well-armed with
> ashen spear

114 [164 MW] Eust. in Hom. *Il.* 2.608 (I p. 468.13–14 van der Valk)

τὴν δὲ τοῦ Λυκάονος ἐπὶ τῷ Διὶ

παραιβασίαν

εἰπεῖν καθ' Ἡσίοδον, οἱ τοῦ Λυκόφρονος δηλοῦσιν ὑπομνηματισταί.

115 [163 MW] Ps. Apollod., *Bibl.* 3.[100]8.2 (p. 135.14 Wagner)

Εὔμηλος (Fr. 14 Bernabé, 31 West) δὲ καί τινες ἕτεροι λέγουσι Λύκαονι καὶ θυγατέρα Καλλιστὼ γενέσθαι· Ἡσίοδος μὲν γὰρ αὐτὴν μίαν εἶναι τῶν νυμφῶν λέγει...

116 [166 MW; 66 H] Apollonius Sophista *Lex. Hom.* p. 13.12 Bekker (α 129 Steinicke)

Αἰπύτιον· τὸν τοῦ Αἰπύτου, "Αἰπύτιον παρὰ τύμβον" (Hom. *Il.* 2.604). ἔστι δὲ οὗτος ‹τῶν› Ἀρκαδικῶν ἡρώων, περὶ οὗ φησιν Ἡσίοδος·

Αἴπυτος αὖ τέκετο Τλησήνορα Πειρίθοόν τε

‹τῶν› Villoison

114 Eustathius on Homer's *Iliad*

Lycaon's
transgression
against Zeus, to say it according to Hesiod, is explained by those who have written treatises about Lycophron.

Callisto, One of the Nymphs Lycaon Loved, Bore Arcas to Zeus

115 Pseudo-Apollodorus, *Library*

Eumelus and some others say that a daughter, Callisto was also born to Lycaon; but Hesiod says that she was one of the Nymphs ...

The Sons of Aepytus (the Son of Arcas' Son Elatus): Tlesenor and Peirithous

116 Apollonius Sophista, *Homeric Lexicon*

"Aepytian": that of Aepytus, "beside the Aepytian tomb" (*Il.* 2.604). He is one of the Arcadian heroes; Hesiod says about him,

Aepytus in turn begot Tlesenor and Peirithous

117 [165 MW; 72 H] P. Oxy. 1359 fr. 1

]..[.....]ν̣[
].[.]δι̣[.....]ϵ.[
....]μ̣ά̣λ̣α̣ δ̣᾽ ε̣ὖ̣α̣δ̣εν ἀθα̣[νάτοισιν].["
ἦ ῥ̓᾽· ὃ δὲ] ῥ̓ί̣[γησ]έν τε καὶ ἴδιε μῦ[θον] ἀκούσ[ας
ἀθανά]των̣ ο̣ἳ̣ οἱ τότ᾽ ἐναργέες ἄντ᾽ ἐφάνησα̣ν̣·
κούρη]ν δ᾽ [ἐ]ν μεγάροισιν ἐὺ̈ τρέφεν ἠδ᾽ ἀτ[ίταλλε
δεξάμ]εν[ο]ς, ἶσον δὲ θυγατράσιν ἧισιν ἐτίμ̣[α.
ἣ τέκε] Τήλεφον Ἀρκασίδην Μυσῶν βασιλῆ̣[α,
μιχθε]ῖσ᾽ ἐν φιλότητι βίηι Ἡρακληείηι.
εὖτε μεθ᾽ ἵ]ππους στεῖχεν ἀγαυοῦ Λαομέδοντο[ς,
οἳ̣ .....]. ἄριστοι ἐν Ἀσ[ί]δι ἔτραφεν αἴηι·
..... . Δαρδαν]ιδῶν μεγαθύμων φῦλον ἐναιρ[
.... .κ]είνης δέ τε γῆς ἐξήλασε πάσης.
αὐτὰρ Τήλεφος] ἔτραπ᾽ Ἀχαιῶν χαλκοχιτώνω̣[ν
....]ϵ μελαινάων ἐπὶ ν[ηῶν
....] πέλασεν χθονὶ βω[τιανείρηι
....]ὲ̣ βίη τ᾽ ἀνδροκτασίη τ̣[ϵ
....]η κατόπισ̣θ̣εν [.]..[
].ως δ᾽ ἵκοντο θ̣[
] πεφοβημένο̣[

The Daughter of Aleus (the Son of Arcas' Son Apheidas): Auge, and Her Son by Heracles, Telephus

117 Oxyrhynchus papyrus

] [
] [
] has greatly pleased the immortals."
Thus he spoke; but the other] shuddered and sweated,
hearing the speech
of the immortals] who had revealed themselves clearly
before him;
receiving the maiden] in his halls he raised and reared
her up well,
and he honored her equally with his daughters.
She bore] Telephus, Arcas' descendant, king of the
Mysians,
mingling] in the desire of Heracles' force.
When] he marched [to get] illustrious Laomedon's
horses,
the] best ones that were raised in the Asian land,
] slew the tribe of the great-spirited [Dardanians
] and drove them out from that whole country.
Then Telephus] fled from the Achaeans with their
bronze tunics
] on black ships
] he brought down to the man-feeding land
] force and slaughter
] in later times [
] they came [
] frightened [

ὃν τέ]κετο κλυτὸς Ἀρ[γειώνη
]ε διὰ κλε[..].[
].[
]κλυτ[
]να[

3 Merkelbach 4 ἦ ρ'· ὃ δὲ] ῥί[γησ]έν West, reliqua Grenfell-Hunt 5 Grenfell-Hunt 6 κούρη]ν West, fin. Grenfell-Hunt 7–9 Grenfell-Hunt 10 εὖτε Wilamowitz, cetera Grenfell-Hunt 12 Grenfell-Hunt 14 Rzach 15–16 Grenfell-Hunt 21 init. Beck fin. Lobel

118 [169* MW; 73 H] Schol. Pind. *Nem.* 2.17 (III p. 35.3–5 Drachmann)

Τηϋγέτη τ' ἐρόεσσα καὶ Ἠλέκτρη κυανῶπις
Ἀλκυόνη τε καὶ Ἀστερόπη δίη τε Κελαινὼ
Μαῖά τε καὶ Μερόπη, τὰς γείνατο φαίδιμος
Ἄτλας

119 [170* MW; 74 H] idem (III p. 35.9 Drachmann)

Κυλλήνης ἐν ὄρεσσι θεῶν κήρυκα τέχ' Ἑρμῆν

120 [171 MW; 75 H] P. Oxy. 1359 fr. 4

Ἀμύ]κλα[
Λαπί]θαο θύγατ[ρα
]χθονίοιο[

whom[37]] glorious [Argea bore

(traces of 4 lines)

THE DESCENDANTS OF ATLAS

Atlas' Seven Daughters by Pleione, the Pleiads: Taygete, Electra, Alcyone, Asterope, Celaeno, Maia, and Merope

118[38] Scholium on Pindar's *Nemeans*

lovely Taygete and dark-eyed Electra,
Alcyone and Asterope and godly Celaeno,
Maia and Merope, whom splendid Atlas begot

Maia's Son: Hermes

119 Scholium on Pindar's *Nemeans*

in the mountains of Cyllene she[39] bore the messenger of the gods, Hermes

The Son of Taygete's Grandson Amyclas: Hyacinthus

120 Oxyrhynchus papyrus

] Amyclas [
Lapithes'] daughter[40]
] of the earthly [

[37] Thersandrus, slain by Telephus.
[38] Or perhaps instead from the *Astronomy*?
[39] Maia. [40] Diomede.

θεῶν ἄπ]ο κάλλος ἔ[χουσαν
ἐυπλ]όκαμον Δ[ιομ]ήδ[ην·
ἣ δ' Ὑάκινθον ἔτικτεν ἀμύ]μονά τε κρατερόν τε
]α, τόν ῥά ποτ' αὐτὸς
Φοῖβος ἀκερσεκόμης ἀέκων κτάνε νηλέ]ϊ δίσκωι

1–2 West 4 West 5–6 Grenfell-Hunt
8 ἀκερσεκόμης ἀέκων Rzach, cetera Grenfell-Hunt

121 [177 MW; 79 H] P. Oxy. 1359 fr. 2

ἐπ[
κ[
νᾳ[
καὶ μᾳ[
—
Ἠλέκτρ[η
γείναθ' [ὑποδμηθεῖσα κελαινεφέϊ Κρονίωνι
Δάρδαν[ον
Ἠετίων[ά τε
ὅς ποτε Δ[ήμητρος πολυφόρβης ἐς λέχος ἦλθε.
καὶ τὸν μ[ὲν κατέπεφνε πατὴρ ἀνδρῶν τε θεῶν τε
Ἠετίωνᾳ[ἄνακτα βαλὼν ἀργῆτι κεραυνῶι,
οὕνεκα δ[ὴ Δήμητρι μίγη φιλότητι καὶ εὐνῆι.
αὐτὰρ Δά[ρδανος
ἐκ τοῦ Ἐρ[ιχθόνιος
Ἶλός [τ'
νηϊ[

5–8 Grenfell-Hunt 9–12 West 13–15 Grenfell-Hunt

possessing] beauty [from the gods
] beautiful-haired Diomede;
she bore Hyacinthus,] excellent and strong,
] whom once [unshorn Phoebus] himself
killed unintentionally with a pitiless] discus

Electra's Sons by Zeus: Eetion and Dardanus

121 Oxyrhynchus papyrus

(traces of three lines)

and [
Electra [
she bore, [overpowered by Cronus' black-clouded son,
Dardanus [
and] Eetion [
who once [came to bounteous Demeter's marriage-bed.
And the father of men and of gods slew] him,
lord] Eetion, [striking him with his gleaming
thunderbolt,
because [he mingled with Demeter in the loving bed.

Dardanus' Sons: Erichthonius and Ilus

Then [Dardanus
from him, [Erichthonius
and] Ilus [
[

122 [179 MW; 81 H] Schol. Hom. *Il.* 7.76 (II pp. 225.55–56 Erbse)

τὸ "Τρωός" παρ' Ἡσι̣[όδ]ῳ̣,

Τεύκρου δὲ Τρωός

123 [185 MW; 82 H] 1–19: P. Oxy. 2497 fr. 1; 1–18: P. Vogliano col. I; 4–25: P. Oxy. 2496

ἐδ]άμνατο Φοῖβος Ἀπόλλω[ν
]ᾳ̣νης ὑπο παρθενίηισιν
]περὶ θνητῶν ἀνθρώπων·
]Ἀΐδης καὶ Φερσεφόνεια
]ν̣ον· περὶ γὰρ χάριτι στεφάνωσαν
]τοῦ δ' Ἰασίων γένεθ' υἱός
θεο]ῖσιν φίλ[ο]ς̣ ἀθανάτοισιν
]ς Ἀστρηΐδ̣ος ἠυκόμοιο·
].ας ἀργυρότοξος Ἀπόλλων
]ἠχήεντος Ὀλύμπου·
ἀ]πειρεσίοιο
]ν̣ ῥεῖ καλλίρροον ὕδωρ
ἀ]μωμήτησιν ἑταίρης
]αι θεοὶ αὐτοὶ ἔραντο·
κορυθά]ι̣κος πολεμιστέω

41 Cf. Fr. 157. 42 Or, possibly, of Parnethe, a mountain near the town of Eleutherae. 43 Eleuther.

44 Or, possibly, of Peiresius, a hypothetical river near the town Peiresia.

Erichthonius' Descendant Teucros and His Son: Trous

122 Scholium on Homer's *Iliad*
"Trous" (i.e. is nominative) in Hesiod,
from Teucrus, Trous

Alcyone's Daughter Aethusa, Who Bore Eleuther to Apollo

123[41] 1–19: Oxyrhynchus papyrus; 1–18: Milan papyrus; 4–25: Oxyrhynchus papyrus

] Phoebus Apollo overpowered [
] under maidenly[42] [
] beyond mortal human beings;
] Hades and Persephone
] they garlanded her all around with grace.

Eleuther's Son Iasion, Father of Astreis

] from him[43] was born a son Iasion
] dear to the immortal [gods
] of beautiful-haired Astreis;
] silver-bowed Apollo
] of echoing Olympus;
] of limitless[44]
] fair-pouring water flows
] to excellent girl-companions
] the gods themselves loved
] of the helmet-shaking warrior

]δ̣ώματα ἠχήεντα·
πο]λυχρύσου [Ἀ]φ[ροδί]της·
]ειη̣λ̣[τ]έκεν ἐ̣[ν με]χά̣ρ̣οισ̣ι̣
]ε̣κω̣[ ]νεγεν[
Χαρίτω]ν ἀμαρύ[γματ' ἐχουσ-
].ον[
]ενω[
εἰκ]υῖα θεῇσι
]εος βασιλη.[
]ος ὑδρευου[σ-

2 παρνεθιησιν: corr. Vogliano, sed fortasse de voce Παρνέθιος= Παρνήθιος cogitare licet, derivata a monte Parnethe vicino urbi Ἐλευθεραῖς (MW) 7 Merkelbach 11 ἀ]πειρεσίοιο Merkelbach:]π̣ειρεσίοιο Pap. Vogliano, Πειρέσ̣ιος fort. rivulus prope urbem Πειρεσίαν 13–25 Lobel

124 [181 MW; 87 H] Schol. A Hom. *Il.* 2.496a[1] (I p. 291.58–60 Erbse)

ἠ̣ὲ̣ οἵην Τρίη Βοιωτίη ἔτρεφε κούρην

ἢ δίη Τρίη Βοιωτίης τρέφε κούρην codd.: ἢ οἵην Heyne: ἢ δίη codd.: ἣν δίη Eust. Βοιωτίη ἔτρεφε Bekker: Βοιωτίης τρέφε codd. et Eust.

125 [182 MW] Palaephatus 41 (42) p. 62 Festa

περὶ Ζήθου καὶ Ἀμφίονος ἱστοροῦσιν ἄλλοι τε καὶ Ἡσίοδος, ὅτι κιθάραι τὸ τεῖχος τῆς Θήβης ἐτείχισαν.

] echoing mansions;
] of golden Aphrodite;
] bore in the halls
[
] who possessed [the Graces'] radiance
] [
] [
] similar to the goddesses
] king
] fetching water

Alcyone's Great-Granddaughter Antiope (Daughter of Nycteus the Son of Hyrieus), Who Bore Two Sons to Zeus: Amphion (Who Married Niobe) and Zethus (Who Married Thebe)

124 Scholium on Homer's *Iliad*

Or like her: she whom Boeotian Hyria[45] raised, the maiden[46]

125 Palaephatus, *On Incredible Things*

Hesiod, among others, tells the story about Zethus and Amphion, that they built the walls of Thebes using a lyre.

[45] A town. [46] Antiope.

126 [183 MW] Ps. Apollod. *Bibl.* 3.[45]5.6 (p. 120,3 Wagner)

γαμεῖ δὲ Ζῆθος μὲν Θήβην, ἀφ' ἧς ἡ πόλις Θῆβαι, Ἀμφίων δὲ Νιόβην τὴν Ταντάλου, ἣ γεννᾷ παῖδας μὲν ἑπτά ... , θυγατέρας δὲ τὰς ἴσας ... Ἡσίοδος δὲ δέκα μὲν υἱοὺς δέκα δὲ θυγατέρας ...

127 [183 MW] Aelianus *Var. Hist.* 12.36 (p. 380 Wilson)

ἐοίκασιν οἱ ἀρχαῖοι ὑπὲρ τοῦ ἀριθμοῦ τῶν τῆς Νιόβης παίδων μὴ συνᾴδειν ἀλλήλοις. Ὅμηρος (Hom. *Il.* 24. 603–4) μὲν ἓξ λέγει καὶ τοσαύτας κόρας, Λᾶσος δὲ (Fr. 706 Page) δὶς ἑπτὰ λέγει, Ἡσίοδος δὲ ἐννέα καὶ δέκα, εἰ μὴ ἄρα οὐκ εἰσὶν Ἡσιόδου τὰ ἔπη, ἀλλ' ὡς πολλὰ καὶ ἄλλα κατέψευσται αὐτοῦ.

ἓξ λέγει <ἄρρενας> Hercher

128 [184 MW] Diodorus 5.81

ἦν δ' ὁ Μακαρεὺς υἱὸς μὲν Κρινάκου τοῦ Διός, ὥς φησιν Ἡσίοδος καὶ ἄλλοι τινὲς τῶν ποιητῶν, κατοικῶν δ' ἐν Ὠλένῳ τῆς τότε μὲν Ἰάδος, νῦν δ' Ἀχαΐας καλουμένης.

129 [184 MW] Schol. T Hom. *Il.* 24.544c (V p. 610.67–69 Erbse)

τινὲς δὲ αὐτὸν (sc. τὸν Μάκαρα) Κρινάκου τοῦ Τριέως

126 Pseudo-Apollodorus, *Library*

Zethus marries Thebe, from whom the city of Thebes is named, and Amphion marries Tantalus' daughter Niobe, who bears seven sons ... and the same number of daughters ... Hesiod says there were ten sons and ten daughters ...

127 Aelian, *Miscellany*

The ancients do not seem to have agreed with one another about the number of Niobe's children. Homer says there were six and just as many maidens, Lasus twice seven, Hesiod nine and ten—unless these verses are not by Hesiod, but have been passed off falsely as his, like many other passages.

Alcyone's Great-Grandson Macareus (Son of Nycteus the Son of Hyrieus)

128 Diodorus Siculus, *Library*

Macareus was the son of Zeus' son Crinacus, as Hesiod and some other poets say, dwelling in Olenus, in what was then called Ionia, now Achaea.

129 Scholium on Homer's *Iliad*

some say that he (i.e. Macareus) was the son of Crinacus,

τοῦ Ποσειδῶνος καὶ Ἀλκυόνης.

τινὲς γὰρ et Ὑρέως codd.: corr. Maass

130 [188A OCT] Anon. P. Michigan inv. 1447 ii 7–9

Ἀρέθουσα θυγάτηρ μὲν Ὑπέρ[ο]υ, Π[οσ]ε̣ι̣[δῶνι δὲ συν]ελθοῦσ[α] κατὰ τὸν Βοϊκὸν Εὔρειπον [εἰς κρήνην] ἠλλάγη ἐν Χ̣[αλκίδι] ὑπὸ [τῆς] Ἥρας, ὡς Ἡσίοδος ἱστορε̣[ῖ.

131 [244* MW; 86 H] P. Mediol. 39 (P. Milan. Vogliano)

] ...
κρήνης μελα]νύδρου
κ]αὶ πατρίδος αἴη[ς
]ενν̣[.].
]ο δ' Ἄβαντα
Ἐλεφ]ήνορα δῖον
]ν Ἄβαντες
Ἐ]ννοσίγαιος
]ἀμοιβήν
] ..
]νιδ..
κ]αλέουσιν
ἄ]νακτος
αἰγι]όχοιο
]ατο νύμφηι
].βαια

the son of Hyrieus, the son of Poseidon and Alcyone.

Alcyone's Granddaughter Arethusa (Daughter of Hyperes), and Her Son: Abas (and His Sons Chalcodon, and Grandson Elephenor)

130 Michigan papyrus

Arethusa, Hyperes' daughter, had intercourse with [Poseidon] in Boeotian Euripus and was changed [into a fountain] in [Chalcis] by Hera, as Hesiod narrates.

131 Milan papyrus

]
] of a black-water [spring
] and from her fatherland
]
] Abas
] godly Elephenor
] the Abantians
] the Earth-shaker
] exchange
]
]
] they call
] of lord
] of aegis-holding
] to the nymph
]

λιπαρ]οκρήδεμνος

2 West 3, 5 Vandoni 6 Renner 8 Vandoni
11–12 West 13–17 Vandoni

132 [189 MW] Schol. A Hom. *Il.* 9.246 (II p. 454.81–82 Erbse)

σημειοῦνταί τινες, ὅτι τὴν ὅλην Πελοπόννησον *οὐκ οἶδεν ὁ ποιητής,* Ἡσίοδος *δέ.*

†*οὐκ οἶδεν* Erbse

133 [190 MW; 89 H] P. Oxy. 2502

]α̣τ̣ο̣ν̣η̣δ̣ε̣.[.].[.].τ̣ο̣ς
ἐ]μ̣φύλιον α̣ἷμ̣᾽ ἐκόρυσσ̣ον.
τοὺς δὲ μέτ᾽ ἐν μεγάροι]ς κούρας τέκε δῖα γυναικῶν
Λυσιδίκην καὶ Νικίπ]π̣ην καὶ Ἀστυδάμειαν·
τὰς παῖδες Περσῆος *ἐε]δ̣[ν]ώσαντο γυναῖκας·*
Ἀστυδάμειαν μὲν θαλερὴν]π̣ο̣[ι]ή̣σατ᾽ ἄκοιτιν
Ἀλκαῖος θεόφιν] μήστωρ ἀτάλαντος
]η̣ισιν[...].[.]..ι̣..
*Νικίππην δ᾽ ἄρ᾽ ἔγημε βίη Σθ*ε]νέλοι̣[ο ἄν]α̣κτο[ς
] .[..] ..[.] ....
βίη. Ἡρακλ]ηείη̣[.]
ἐπ]έτελλεν ἀ̣έ̣θλο̣[υς
*καὶ ἅρμασι] κολλη[τοῖ]σι

[47] Probably Atreus and Thyestes.

] with a bright head-band

Pelops, the Husband of Sterope's Granddaughter Hippodamea, and Their Children: Sons Including Atreus and Thyestes; and Three Daughters, Lysidice, Nicippe, and Astydamea, Who Married the Three Sons of Perseus (Alcaeus, Sthenelus, and Electryon)

132 Scholium on Homer's *Iliad*

Some people note that the poet (i.e. Homer) did not know the Peloponnesus as a whole, while Hesiod did.

133 Oxyrhynchus papyrus

]

] they[47] were preparing for bloodshed among kin.
After these sons,] she,[48] godly among women, bore
daughters [in the halls,
Lysidice and Nicippe] and Astydamea;
these the sons of Perseus] made their wedded wives.
He made [Astydamea his vigorous] wife,
Alcaeus] a counsellor equal [to the gods
] [
Lord Sthenelus' [force married Nicippe
] [
[Heracles' force]
] he[49] ordained labors [
and with] closely-joined [chariots

[48] Hippodamea.
[49] Eurystheus, son of Nicippe and Sthenelus.

15]ọιο.[..].[.].[

].[

2 West 3 τοὺς δὲ μέτ' Merkelbach, cetera Lobel
4 Merkelbach-West 5 ἐεδν. Lobel, cetera West
6–7 init. West 9 init. West, cetera Lobel
11–13 Lobel

134 [191 MW] Schol. T Hom. *Il.* 19.116a^2 (IV p. 602.76–77 Erbse) "ἄλοχον Σθενέλου"

οἱ μὲν Ἀμφιβίαν τὴν Πέλοπος, οἱ δὲ Ἀντιβίαν τὴν Ἀμφιδάμαντος· Ἡσίοδος δὲ Νικίππην φησὶ τὴν Πέλοπος.

135 [192 MW] Schol. T Hom. *Il.* 23.679b (V p. 602.10–14 Erbse) "ὅς ποτε Θήβασδ' ἦλθε δεδουπότος Οἰδιπόδαο"

...καὶ Ἡσίοδος δέ φησιν ἐν Θήβαις αὐτοῦ ἀποθανόντος Ἀργείαν τὴν Ἀδράστου σὺν ἄλλοις ἐλθεῖν ἐπὶ τὴν κηδείαν αὐτοῦ {οἰδίποδος}.

136 [193 MW; 90 H] P. S. I. 131 + P. Lit. Palau Rib. 21

....] Ἀλκμάονα π[οιμέ]να λα[ῶν
....].ṿας Καδμηΐδες ἑλκεσίπε[πλοι
.... ἐτέ]θηπε δέμας εἰσάντα ἰδοῦ[σα
.... τ]ạφὰς πολυκηδέος Οἰδιπό[δαο
....]ạμενου κṭήνου πέρι δῆριν ἔχ[οντ-

(traces of two lines)

134 Scholium on Homer's *Iliad*

"Sthenelus' wife": some say Pelops' daughter Amphibia, others Amphidamas' daughter Antibia; Hesiod says Pelops' daughter Nicippe.

The Funeral Games for Oedipus, Who Married Nicippe's and Sthenelus' Daughter Astymedusa

135 Scholium on Homer's *Iliad*

"who once came to Thebes when Oedipus fell dead": . . . Hesiod too says that when he died in Thebes, Adrastus' daughter Argea came with others to his {Oedipus'} funeral.

136 Papyrus of the Società Italiana and Barcelona papyrus

] Alcmaon, shepherd of the people
] the long-robed Theban women
] she was astonished when she saw his body before her
] the burial of much-suffering Oedipus
] engaged in conflict for the sake of wealth 5

.... ἥρωε]ς Δαναοὶ θεράποντες Ἄρη[ος
....]ι Πολυνείκεϊ ημορ[
....] Ζηνὸς πάρα θέσφατα [
....] ἀπ᾽ Ἀλφειοῦ βαθυδίν[εω
ἹΗλεκτρύων ἵππ]οισι καὶ ἅρμασι κολλητ[οῖσιν
ἤγαγε Λυσιδίκην] Πέλοπος περικαλλέα [κούρην,
ἣ οἱ γείνατο παῖδ]ας ὁμὸν λέχος εἰσαναβ[âσα,
Γοργοφόνον θ᾽] ἥρωα καὶ αἰχμητὴν Περ[ι-
....] Νομίον τε Κελαινέα τ᾽ Ἀμ[φίμαχόν τε
Δηΐμαχόν] τε καὶ Εὐρύβιον κλειτόν τ᾽ Ἐ[πίλαον,
καὶ τοὺς μὲν] Τάφι[ο]ι ναυσικλυτοὶ ἐξενά[ριξαν
βουσὶν ἔπ᾽ εἰλι]πόδεσσιν, Ἐχινάων ἀ[πὸ νήσων
πλεύσαντες ν]ήεσσιν ἐπ᾽ ε[ὐ]ρέα νῶτα θαλ[άσσης·
Ἀλκμήνη δ᾽ ἄρα] μούνη ἐλ[είπ]ετο χάρμα γο[νεῦσι,
Λυσιδίκης κο]ύρ[η] καὶ [Ἠλ]εκτρύων[ος ἀγαυοῦ
....]ιλη[..]αν[.]εδιο[
....]κ[ελαι]νεφέϊ Κρο[νίωνι
....].(·)[.]κ[

1–2 Norsa 3 West 4 Norsa 5 fin. Führer, D'Alessio 6 Norsa 10 init. Wilamowitz 11 Wilamowitz 12 Lobel 13 Wilamowitz 14 Norsa 15 Körte, West 16 init. Wilamowitz 17 init. Evelyn-White, fin. Norsa 18 πλεύσαντες Merkelbach, ν]ήεσσιν Wilamowitz 19 init. Wilamowitz, cetera Norsa 20 Wilamowitz, Merkelbach 22 Norsa

] the Danaan [heroes,] servants of Ares
] bearing gifts to Polynices [
] oracles from Zeus [
] from deep-eddying Alpheus

Lysidice's Marriage to Electryon and Their Children: Nine Sons and Alcmene

Electryon with horses] and closely-joined chariots
led off Lysidice,] Pelops' very beautiful daughter.
She bore him sons,] having gone up into the shared
marriage-bed:
Gorgophonus] the hero, and spearman Peri[
] and Nomius and Celaeneus and
[Amphimachus,
Deimachus] and Eurybius and glorious [Epilaus.
And these] the Taphians, famed for their ships, slew
for [rolling-]footed [oxen, sailing from] the Ionian
[islands
on ships upon the broad back of the sea;
Alcmene] alone was left behind as a joy [to her parents,
daughter of Lysidice] and [illustrious] Electryon
]
] to Cronus' black-clouded son
]

137a, b, c [194 MW]

(a) Schol. D Hom. *Il.* 1.7 (p. 6 van Thiel)

Ἀγαμέμνων κατὰ μὲν Ὅμηρον Ἀτρέως τοῦ Πέλοπος, μητρὸς δὲ Ἀερόπης, κατὰ δὲ Ἡσίοδον Πλεισθένους.

(b) Tzetz. *Exeg. Iliad.* 1.122 (p. 68.19 Hermann)

ὁ Ἀγαμέμνων ὁμοίως δὲ καὶ Μενέλαος καθ' Ἡσίοδον καὶ Αἰσχύλον (*Ag.* 1569, 1602) Πλεισθένους υἱοῦ Ἀτρέως παῖδες νομίζονται, κατὰ δὲ τὸν ποιητὴν καὶ πάντας ἁπλῶς Ἀτρέως αὐτοῦ ... κατὰ δὲ Ἡσίοδον καὶ Αἰσχύλον καὶ ἄλλους τινὰς Ἀτρέως καὶ Ἀερόπης Πλεισθένης, Πλεισθένους δὲ καὶ Κλεόλλας τῆς Δίαντος Ἀγαμέμνων Μενέλαος καὶ Ἀναξιβία. νέου δὲ τοῦ Πλεισθένους τελευτήσαντος, ὑπὸ τοῦ πάππου αὐτῶν ἀνατραφέντες Ἀτρέως, Ἀτρεῖδαι πολλοῖς ἐνομίζοντο.

(c) Schol. ad Tzetz. ad loc. (p. 11 Papathomopoulos)

ὁ Ἀγαμέμνων καθ' Ὅμηρον καὶ Μενέλαος υἱοὶ Ἀτρέως τοῦ Πέλοπος καὶ Ἀερόπης Κρήσσης τῆς θυγατρὸς Κατρέως, κατὰ δὲ Ἡσίοδον Πλεισθένους ἑρμαφροδίτου ἢ χωλοῦ ὃς ἱμάτιον γυναικεῖον ἐνεδέδυτο.

Atreus' Son Pleisthenes and Aerope, and Their Sons, Including Agamemnon and Menelaus

137a, b, c

(a) Scholium on Homer's *Iliad*

According to Homer, Agamemnon was the son of Pelops' son Atreus, and his mother was Aerope; but according to Hesiod he was the son of Pleisthenes.

(b) Tzetzes' commentary on Homer's *Iliad*

Agamemnon, and Menelaus likewise, are considered to be children of Atreus' son Pleisthenes according to Hesiod and Aeschylus, but according to the poet (i.e. Homer) and everyone they were simply sons of Atreus himself. ... According to Hesiod, Aeschylus, and some others, Pleisthenes was the son of Atreus and Aerope, and the children of Pleisthenes and Dias' daughter Cleolla were Agamemnon, Menelaus, and Anaxibia. Because Pleisthenes died young, they were brought up by their grandfather Atreus, and so they are considered by many to be Atreids.

(c) Scholium on Tzetzes' commentary on Homer's *Iliad*

According to Homer, Agamemnon and Menelaus were the sons of Pelops' son Atreus and of Aerope from Crete, Catreus' daughter; according to Hesiod they were the sons of Pleisthenes, a hermaphrodite or lame, who wore women's clothing.

138 [195 MW; 91 H] 1-*Scutum* 18: P. Oxy. 2494A; 1-*Scutum* 5: P. Oxy. 2355

Κρήτη]θεν ἀνηγ.[ ]ọ[
Κατρῆος κούρην] καὶ νη[ΐδος] ἠυκόμ[οιο
....]. καλ[λίσφυ]ρον Ἠερόπ[ειαν
.... πρὸ]ς δῶμα [φίλη]ν κε̣κλῆ[σθαι ἄκοιτιν·
ἣ τέκε ....]βιον καὶ ἀρηΐφι̣[λον] Μενέ[λαον
ἠδ' Ἀγαμέμ]ν̣ονα δῖον, ὃς [Ἄ]ργεος ε]ὐρυχό̣[ροιο
....]̣ϊ πατρὶ ἄναξ κ[αὶ κοίρ]ανος ἦεν.
ἣ δ' οἵη προλιποῦσα δόμους καὶ πατρίδα γαῖαν

(sequuntur versus 2–56 *Scuti*)

1 suppl. Lobel 2 init. Merkelbach, reliqua Lobel
3–7 Lobel

139 Arg. *Scuti* A

τῆς Ἀσπίδος ἡ ἀρχὴ ἐν τῷ τετάρτῳ Καταλόγῳ φέρεται μέχρι στίχων ν΄ καὶ ς΄. (= Hesiodus T 52)

140 [229 MW; 93 H] P. Oxy. 2493

]λ̣είην καλλι̣χ̣[
]ης· θαλερὴν δ[
]ο̣̊. δ' ἀναίνετο τ̣[

---

50 Pleisthenes. 51 This line is also transmitted as the first line of the *Shield* by the medieval manuscripts of that poem.
52 Cf. Fr. 139 = T52.

138 1-Shield 18: Oxyrhynchus papyrus; 1-*Shield* 5: Oxyrhynchus papyrus

from Crete] he[50] led off [
the daughter of Catreus] and of the beautiful-haired Naead
] beautiful-ankled Aeropea
] to his home, to be called [his dear wife.
she bore]bius, and warlike Menelaus 5
and godly Agamemnon, who over spacious [Argos
] to his father, was lord and ruler. 7

Electryon's and Lysidice's Daughter Alcmene, Who Bore Heracles to Zeus and Iphicles to Amphitryon

Or like her: leaving behind her houses and her father's land[51] ... 8

(there follow lines 2–56 of the *Shield*[52])

139 Argument to the *Shield*

The beginning of the *Shield* is transmitted in Book 4 of the *Catalogue* up to line 56 (= Hesiod T52).

Heracles and Iole

140 Oxyrhynchus papyrus

] beautiful [
] her, vigorous [
] he refused [

]τὸν δ' ἔκταν[
]ασσε δ' ἀναγκα[ί-
Ὄλυμπ]ον ἀγάννιφον ε[
ναίει ἀπήμαντος] καὶ ἀκηδὴς ἅ[ματα πάντα
ἀθάνατος καὶ ἄγη]ρος ἔχων μεγαλ[ήρατον Ἥβην
παῖδα Διὸς μεγάλο]ιο καὶ Ἥρης χρυ[σοπεδίλου·
τὸν πρὶν μέν ῥ' ἤχθη]ρε θ[εὰ λ]ευκώλ[ενος Ἥρη
ἔκ τε θεῶν μακάρω]ν ἔκ τε [θνητῶν ἀνθρώπων,
νῦν δ' ἤδη πεφίλ]ηκε, τίει δέ μιν [ἔξοχον ἄλλων
ἀθανάτων μετά γ'] αὐτὸν ἐρισθενέ[α Κρονίωνα
]δι φίλην πόρε π[
Ὄλυμπο]ν ἀγάννιφον· .[
]σι.φυὴν καὶ εἶδ[ος
Ἡρ]ακλῆϊ πτολι[πόρθωι
]ὑρροον ἀργυρ[οδίνην
.΄.]υ ῥέει εἰς ἅ[λα δῖαν
] ΄.γ[.].ν[

6–13 Lobel 15–19 Lobel

141 [230 MW] Ap. Rhod. in Arg. *Scuti* (Fr. XXI Michaelis)

Ἀπολλώνιος δὲ ὁ Ῥόδιος ἐν τῷ τρίτῳ φησὶν αὐτοῦ εἶναι, ἔκ τε τοῦ χαρακτῆρος καὶ ἐκ τοῦ πάλιν τὸν Ἰόλαον ἐν τῷ Καταλόγῳ εὑρίσκειν ἡνιοχοῦντα Ἡρακλεῖ. (= Hesiodus T 52)

] killed him [
] necessary [

Heracles' Apotheosis

6

] snowy [Olympus
he dwells, unharmed] and untroubled [for all his days,
immortal and ageless,] possessing greatly [desired Hebe,
the daughter of great Zeus] and of golden[-sandaled]
Hera.
Previously] the goddess, white-armed Hera, [hated him
more than any of the blessed gods] and [any mortal
human beings,
but now she loves] him, and honors him [beyond the
other
immortals, except for Cronus'] mighty [son] himself.
] offered dear [
] snowy [Olympus
] build and beauty [
] to city-sacking Heracles
-]flowing silver-eddying
] flows into [the godly sea
] [

Heracles' Nephew Iolaus

141 Apollonius Rhodius in the Argument to the *Shield*

Apollonius Rhodius says in Book 3 that it (i.e. *The Shield*) is his (i.e. Hesiod's), because of the style and because he finds Iolaus elsewhere in the *Catalogue* driving the chariot for Heracles (= Hesiod T52).

142 [219 MW] Steph. Byz. s.v. Ὀγχηστός p. 483.3 Meineke

Ὀγχηστός· ἄλσος...κεῖται δὲ ἐν τῇ Ἁλιαρτίων χώρᾳ, ἱδρυθὲν ὑπὸ Ὀγχηστοῦ τοῦ Βοιωτοῦ, ὥς φησιν Ἡσίοδος.

143 [226 MW] Strabo 9.1.9, de urbe Salamine

ἐκαλεῖτο δ' ἑτέροις ὀνόμασι τὸ παλαιόν. καὶ γὰρ Σκιρὰς καὶ Κυχρεία ἀπό τινων ἡρώων, <ὧν> ἀφ' οὗ μέν...ἀφ' οὗ δὲ καὶ Κυχρείδης ὄφις, ὅν φησιν Ἡσίοδος τραφέντα ὑπὸ Κυχρέως ἐξελαθῆναι ὑπὸ Εὐρυχόρου, λυμαινόμενον τὴν νῆσον, ὑποδέξασθαι δὲ αὐτὸν τὴν Δήμητραν εἰς Ἐλευσῖνα καὶ γενέσθαι ταύτης ἀμφίπολον.

<ὧν> Casaubonus, Madvig

144 [222 MW] Schol. Hom. *Od.* 7.54 (I p. 325.24 Dindorf)

Ἡσίοδος δὲ ἀδελφὴν Ἀλκινόου τὴν Ἀρήτην ὑπέλαβεν.

THE DESCENDANTS OF ASOPUS

Boeotus, Son of Asopus' Daughter Arne, and His Son: Onchestus

142 Stephanus of Byzantium, *Geographical Lexicon*

"Onchestus": a grove. ... It lies in the land of the Haliartians and was founded by Boeotus' son Onchestus, as Hesiod says.

Cychreus, Son of Asopus' Daughter Salamis

143 Strabo, *Geography*

It (i.e. the town of Salamis) used to be called by different names in ancient times. For (scil. it was called) Sciras and Cychrea from certain heroes, from one of whom ... and from the other the Cychreidan snake also receives its name. According to Hesiod it was raised by Cychreus but driven out by Eurylochus because it was ruining the island. Demeter received it in Eleusis and it became her temple-minister.

Alcinous and Arete, Grandchildren of Asopus' Daughter Cercyra

144 Scholium on Homer's *Odyssey*

Hesiod supposed that Arete was Alcinous' sister.

145 [205 MW; 95 H] 1–6: Schol. Pind. *Nem.* 3.21 (III p. 45.1–8 Drachmann); 6–7: Schol. Pind. *Ol.* 8.26e (I p. 242.20–22 Drachmann)

περὶ τῶν Μυρμιδόνων Ἡσίοδος μὲν οὕτω φησίν·

ἣ δ' ὑποκυσαμένη τέκεν Αἰακὸν ἱππιοχάρμην ...
αὐτὰρ ἐπεί ῥ' ἤβης πολυηράτου ἵκετο μέτρον,
μοῦνος ἐὼν ἤσχαλλε· πατὴρ δ' ἀνδρῶν τε θεῶν τε,
ὅσσοι ἔσαν μύρμηκες ἐπηράτου ἔνδοθι νήσου,
τοὺς ἄνδρας ποίησε βαθυζώνους τε γυναῖκας.
οἳ δή τοι πρῶτοι ζεῦξαν νέας ἀμφιελίσσας,
πρῶτοι δ' ἱστί' ἔθεν νηὸς πτερὰ ποντοπόροιο

1 post hunc versum MW suspicati sunt aliqua omisisse scholiastam 7 ἱστία θέσαν νεὼς codd., corr. Boeckh

146 [206 MW; *26 H] Polybius 5.2, de militibus Macedonicis

φιλοπονώτατοί τινες, οἵους Ἡσίοδος παρεισάγει τοὺς Αἰακίδας,

πολέμῳ κεχαρήοτας ἠύτε δαιτί

147 [212(a) MW] Eust. in Hom. *Il.* 1.337 (I p. 175.26–29 van der Valk)

ἰστέον δὲ ὅτι τὸν Πάτροκλον ἡ παλαιὰ ἱστορία καὶ

Asopus' Daughter Aegina Bears Aeacus to Zeus

145 1–6: Scholium on Pindar's *Nemeans*; 6–7: Scholium on Pindar's *Olympians*

About the Myrmidons Hesiod says the following:

She became pregnant and bore Aeacus who delighted
in the battle-chariot. . .[53]
But when he reached the full measure of lovely
puberty,
he was distressed at being alone; so the father of men
and of gods
turned all the ants that were within the lovely island
into men and deep-girdled women.
These were the first to fasten together swaying ships,
and the first to set up sails, the sea-crossing boat's
wings

The Sons of Aeacus: Telamon, Menoetius, Peleus

146 Polybius, *Histories*

extremely hard-working men (i.e., the Macedonian soldiers), like the sons of Aeacus as Hesiod introduces them,

in warfare delighting as much as in feasting

Menoetius, the Father of Patroclus

147 Eustathius on Homer's *Iliad*

One should know that ancient history records that

[53] After this line an unknown number of lines may be missing.

συγγενῆ τῷ Ἀχιλλεῖ παραδίδωσι, λέγουσα ὅτι Ἡσι-
οδός φησι Μενοίτιον τὸν Πατρόκλου πατέρα Πηλέως
εἶναι ἀδελφόν, ὡς εἶναι αὐτανεψίους οὕτως ἀμφοτέ-
ρους ἀλλήλοις.

148 [207 MW] Aul. Gell. 3.11.5

"quod Homerus", inquit (scil. Accius, Fr. 1 Funaioli), "cum in principio carminis Achillem esse filium Pelei diceret, quis esset Peleus, non addidit; quam rem procul" inquit "dubio dixisset, nisi ab Hesiodo iam dictum videret." (= Hesiodus T 3)

149 [208 MW] Porph. *Quaest. Hom. ad Iliad. pertin.* p. 93.17 Schrader

συντόμως δὲ τὰ αἰσχρὰ δεδήλωκε "μιγῆναι οὐκ ἐθε-
λούσῃ"(cf. *Il.* 6.165), ἀλλ' οὐχ ὥσπερ Ἡσίοδος τὰ περὶ
τοῦ Πηλέως καὶ τῆς Ἀκάστου γυναικὸς διὰ μακρῶν
ἐπεξελθών.

150 [209 MW; 97 H] Schol. Pind. *Nem.* 4.95 (III pp. 80.23–81.5 Drachmann)

ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή·
αὐτὸν μὲν σχέσθαι, κρύψαι δ' ἀδόκητα μάχαιραν
καλήν, ἣν οἱ ἔτευξε περικλυτὸς Ἀμφιγυήεις,

54 Acastus. 55 I.e. from murdering Peleus. But the phrase is unclear, and may instead mean "to keep him (i.e. Peleus) there."

Patroclus was also a relative of Achilles, since it states that Hesiod says that Patroclus' father Menoetius was Peleus' brother, so that accordingly they were each other's first cousins.

Peleus

148 Aulus Gellius, *Attic Nights*

When Homer, he (i.e. Accius) said, stated in the beginning of his poem that Achilles was Peleus' son, he did not add who Peleus was; but without a doubt he would have said this if he had not seen that it had already been said by Hesiod (= Hesiod T3).

Peleus and the Wife of Acastus

149 Porphyry, *Homeric Inquiries regarding the Iliad*

He (i.e Homer) reveals shameful matters concisely, "to her who did not wish to mingle (i.e. in love)," not like Hesiod, who recounts the story of Peleus and Acastus' wife at great length.

150 Scholium on Pindar's *Nemeans*

This seemed to him[54] in his spirit the best plan:
himself to refrain,[55] and to hide where no one would
  expect it the beautiful sword
which the much-renowned Lame One had made for
  him[56],

[56] Peleus.

ὡς τὴν μαστεύων οἶος κατὰ Πήλιον αἰπὺ
αἶψ' ὑπὸ Κενταύροισιν ὀρεσκῴοισι δαμείη

151 [210 MW] Philodemus *De pietate* B 7241–50 Obbink

ὁ τ]ὰ Κύπ[ρια γράψας (Fr. 2 Bernabé, 2 West) τῆι Ἥ]ραι χαρ[ιζομένη]ν φεύγειν αὐ[τὴν τὸ]ν γάμον Δ[ιός, τὸν δ' ὀ]μόσαι χολω[θέντ]α διότι θ̣νη[τῶι συ]νοικήσει· κα[ὶ παρ' Ἡ]σιόδω[ι] δὲ κε[ῖται τ]ὸ παραπλήσ[ιον.]

152 [212(b) + 211 MW; 99 + 100 H] P. Oxy. 2511 + P. Argent. 55; 7, 10: Tzetz. Prol. ad Lycophr. (p. 4.13 Scheer)

]...[.....]..ε̣τ̣ο̣ Μοῖρα κρατ̣α̣[ι̣]ή̣[
].δ̣η̣.[....τε]τ̣λ̣ηό̣τι θυμῶι
]υμε̣[.....]..ν̣ ταναήκεϊ χαλκῷ̣ι̣[
]κτομε̣ν[...]..[.´]υ̣ χ̣ε̣ρσὶ στιβαρῆισι [
]ε̣..θεν ἱ̣.[....].. Σκαιῆισι πύληισι [
]..ρω[.....κα]ὶ̣ ἐσσο̣μέ̣νοισι πυθ̣έ̣σθαι· [
Ἰ]αωλ̣κ̣[ὸν ἐυκ]τ̣ι̣μέ̣νην ἀλάπαξε̣ν [
8(1)]Φθίην ἐξίκετο μητέρα μήλων,
πολλὰ] κ̣τήματ' ἄγων ἐξ εὐρυχόρου Ἰαωλκοῦ,
10(3) Πηλεὺ]ς̣ Αἰακίδης, φίλος ἀθανάτοισι θεοῖσιν.
λαοῖσιν] δὲ ἰ[δ]οῦσιν ἀγαίετο θυμὸς ἅπασιν,
ὥς τε πό]λιν [ἀ]λάπαξεν ἐύκτιτον, ὥς τ' ἐτέλεσσεν

so that, searching for it alone on steep Pelion
he would quickly be overpowered by the mountain-bred 5
Centaurs

Peleus and Thetis, Parents of Achilles and Polydora

151 Philodemus, *On Piety*

The author of the *Cypria* says that [as a favor] to Hera she (i.e. Thetis) sought to avoid marriage with [Zeus], but that he became angry and swore that he would marry her to a mortal. [In] Hesiod too there is a similar version.

152 Oxyrhynchus papyrus and Strasbourg papyrus; 7, 10: Tzetzes on Lycophron's *Alexandra*

] mighty Destiny
] in his[57] patient spirit
] with long-pointed bronze
] with massive hands
] at the Scaean Gates 5
] to hear of, for future men too
] he[58] sacked well-founded Iolcus
] he came to Phthia, mother of sheep, 8(1)
bringing [much] wealth from spacious Iolcus,
Peleus,] Aeacus' son, dear to the immortal gods. 10(3)
The spirit of all [the people] who saw him was
astonished at
how] he had sacked the well-founded [city], and how he
had fulfilled

[57] Probably Achilles'. [58] Peleus.

ἱμερόεν]τα γ[ά]μον, καὶ τοῦτ' ἔπος εἶπαν ἅπαντες·
"τρὶς μά]καρ Αἰακίδη καὶ τετράκις ὄλβιε Πηλεῦ,
15(8) .....].ο[.] μέ[γα] δῶρον Ὀλύμπιος εὐρύοπα Ζεύς
....].[.... μ]άκαρες θεοὶ ἐξετέλεσσαν·
ὃς τοῖσδ' ἐν μεγάροις ἰε]ρὸν λέχος εἰσαναβαίνων
.... πατ]ὴρ ποίησε Κρονίων
.... περ]ί τ' ἄλλων ἀλφηστάων
20 (13) .... χθονὸ]ς ὅσ[σ]ο[ι καρ]πὸν [ἔ]δουσι

2, 6–7 Lobel
15 J. Schwartz
9–12, 20 Wilamowitz
16, 18–19 Reitzenstein
13 Reitzenstein

153 [213 MW] Schol. T Hom. *Il.* 16.175c[1] (IV p. 206.84–85 Erbse) "Πηλῆος *θυγάτηρ καλὴ* Πολυδώρη".

Ζηνόδοτος δὲ (*FGrHist* 19 F 5) Κλεοδώρην φησίν, Ἡσιόδου *καὶ τῶν ἄλλων* Πολυδώρην *αὐτὴν καλούντων*.

LIBER V

154a, b, c, d, e [196 + 197 + 198 + 199 + 200 MW; 104 + 105 + 106 + 108 + 109 H]
a: P.Berol. 9739 col. I; b: P.Berol. 9739 col. II; c: 1–11: P.Berol. 9739 col. III; 6–16: P. Oxy. 2491 fr. 1; d: 1–11: P.Berol. 9739 col. IV; 7–21: P.Berol. 10560, 1–15 [204.1–15 MW]; e: P.Berol. 9739 col. V

a lovely marriage], and all of them said this speech:
"three times blessed, son of Aeacus, and four times
happy, Peleus,
] Olympian far-seeing Zeus, a great gift 15(8)
] the blessed gods have fulfilled;
he who in these halls going up into the holy marriage-
bed
] the father, Cronus' son, made
] beyond the others who live on bread
] all those who eat the fruit [of the 20(13)
earth

153 Scholium on Homer's *Iliad*

"Peleus' daughter, beautiful Polydora": Zenodotus says that her name was Cleodora, whereas Hesiod and the others call her Polydora.

BOOK 5

The Suitors of Helen (Book 5, Lines 1ff.)

154a, b, c, d, e

(a)

]ṭης ἀγὸς ἀνδρῶν [αἰχμ]ητάων
]ης πάντων ἀριδε[ίκετ]ος ἀνδρῶν·
]ας τε καὶ ἔγχεϊ ὀξ[υόε]ντι·
].ου λιπαρὴν πόλι[ν ε]ἵνεκα κούρης
ἣ εἶ]δος ἔχε χρυσῆς Ἀφ[ροδί]της·
]ν Χαρίτων ἀμαρ[ύγμ]ατ᾽ ἔχουσαν·
]Τυνδαρέου βαṣ[ιλῆ]ος
]ροισι δόμοις [.....] κυανῶπις·
].....μεγε[..... ..]..ṭ..[
]κῶνṣ[
] .[

(desunt circa XXIII versus)

1–7 Wilamowitz

(b)

τοσσαύτας δὲ γυναῖκας ἀμύμονα ἔργ᾽ εἰδυίας,
πάσας χρυσείας φιάλας ἐν χερσὶν ἐχούσας·
καί νύ κε δὴ Κάστωρ τε καὶ ὁ κρατερὸς Πολυδεύκης
γαμβρὸν ποιήσαντο κατὰ κράτος, ἀλλ᾽ Ἀγαμέμνων
γαμβρὸς ἐὼν ἐμνᾶτο κασιγνήτωι Μενελάωι.

υἱὼ δ᾽ Ἀμφιαράου Οἰκλείδαο ἄνακτος
ἐξ Ἄργεος ἐμνῶντο μά[λ᾽ ἐγ]γύθεν· ἀλλ᾽ ἄρα καὶ
τοὺς
ὧρσ]ε θεῶν [..... ....νέ]μεσίς ṭ᾽ ἀ[νθρώπων

(a) Berlin papyrus

] leader of spearmen
] eminent among all men;
] and with the sharp-pointed spear;
] bright city because of a maiden[59]
who] possessed the beauty of golden Aphrodite;
] possessing the Graces' radiance
] of king Tyndareus
] homes [ ] dark-eyed;

(traces of 3 lines, then about 23 lines missing)

(b) Berlin papyrus

so many women, skilled in excellent deeds,
all holding golden bowls in their hands;
and indeed Castor and strong Polydeuces
would have made him their wedded kin by their
supremacy, but Agamemnon,
being her wedded kin, wooed her for his brother Menelaus. 5(15)
The two sons of lord Amphiaraus, Oecles' son,
wooed from Argos, very close by; but them too
drove] the gods' [ ] and the indignation of human beings

[59] Helen.

....].θηῖ[

(desunt circa XXV versus)

4 κατὰ κράτος] αὐτάγρετον Griffiths
8 init. Crönert fin. Wilamowitz
7 Wilamowitz

(c)

(20) ἀλλ᾽ οὐκ ἦν ἀπάτης ἔργον παρὰ Τυνδαρίδηισιν.

ἐκ δ᾽ Ἰθάκης ἐμνᾶτο Ὀδυσσῆος ἱερὴ ἴς,
υἱὸς Λαέρταο πολύκροτα μήδεα εἰδώς.
δῶρα μὲν οὔ ποτ᾽ ἔπεμπε τανισφύρου εἵνεκα κούρης·
ἤιδεε γὰρ κατὰ θυμὸν ὅτι ξανθὸς Μενέλαος
(25) νικήσει, κτήνωι γὰρ Ἀχαιῶν φέρτατος ἦεν·
ἀγγελίην δ᾽ αἰεὶ Λακεδαίμονάδε προΐαλλεν
Κάστορί θ᾽ ἱπποδάμωι καὶ ἀεθλοφόρωι Πολυδεύκει.

Αἰ]τωλῶν δ᾽ ἐμνᾶτ[ο] Θόας [Ἀνδραίμο]νος υἱὸς
δί]ου Ἀρητιάδαο· δί[<δ>ου] δ᾽ ἀπε[ρείσια ἔ]δνα,
(30) πο]λλὰ μάλ᾽ ἄργυφα μ[ῆλ]α καὶ [εἰλίποδας
ἕλικ]α[ς] βοῦς·
ἤθ]ελε γὰρ .αμ[..... .]σε.[
..].ωδαι[
...]ασθη[
...]σκα[
....]ρ[

(desunt circa XVII versus)

9–10 Lobel 11 Lobel, West 12 Lobel

(c) 1–11: Berlin papyrus; 6–16: Oxyrhynchus papyrus

but there was no deed of deception in Tyndareus' sons.
From Ithaca wooed Odysseus' holy force,
Laertes' son, skilled in well-constructed counsels.
He did not send any gifts for the long-ankled maiden;
for he knew in his spirit that blond Menelaus
would win, for he was the best of the Achaeans in wealth;
he kept sending messages ahead to Lacedaemon,
to horse-taming Castor and prize-bearing Polydeuces.
From the Aetolians wooed Thoas, son of [Andraemon,
godly son of Aretiades; [he offered countless] wedding-gifts,
many silver-white sheep and rolling-footed curving-horned oxen;
for he wanted [

(traces of 4 lines, then about 17 lines missing)

(d)

0 [ἀγγελίην δ' αἰεὶ Λακεδαίμονάδε προΐαλλεν]
1(31) Κάστορί θ' ἱπποδάμωι καὶ ἀεθλοφόρωι Πολυδεύκει
ἱμείρων Ἑλένης πόσις ἔμμεναι ἠυκόμοιο,
εἰδὼς οὔτε ἰδών, ἀλλ' ἄλλων μῦθον ἀκούων.

ἐκ Φυλάκης δ' ἐμνῶντο δύ' ἀνέρες ἔξοχ' ἄριστοι,
5(35) υἱός τ' Ἰφίκλοιο Ποδάρκης Φυλακίδαο
ἠύς τ' Ἀκτορίδης ὑπερήνωρ Πρωτεσίλαος·
ἄμφω δ' ἀγγελίην Λακεδαίμονάδε προΐαλλον
Τυνδαρέου π̣[οτ]ὶ̣ δῶμα δαΐφρονος Οἰβαλίδαο,
πολλὰ δ' ἔεδν̣[α δίδον,] μέγα γὰρ κλέος̣ [ἔσκε
γυ]ν̣α̣ικός,
10(40) χαλ̣κ̣[
χρυ̣[σ

(desunt circa XXII versus)

0 suppl. Merkelbach 3 εἶδος οὔ τι pap., corr. Griffiths
8–9 Wilamowitz

(e)

....]ρεη[μάλα δ' ἤθελε- - -
Ἀργείης Ἑλένης πόσις ἔμμενα[ι ἠυκόμοιο.

ἐκ δ' ἄρ' Ἀθηνέων μνᾶθ' υἱὸς Π[ετεῶο Μενεσθεύς,
πολλὰ δ' ἔεδνα δίδου· κειμήλια χ̣[ὰρ μάλα πολλὰ
5(45) ἔκτητο, χρυσόν τε λέβητάς τ[ε τρίποδάς τε,

(d) 1–11: Berlin papyrus; 7–21: Berlin papyrus

[he kept sending messages ahead to Lacedaemon,]
to horse-taming Castor and prize-bearing Polydeuces, 1(31)
desiring to be beautiful-haired Helen's husband,
although he neither knew her nor had seen her, but
hearing what others said.
From Phylace wooed two men, outstandingly the best, 5(35)
Podarces, the son of Phylacus' son Iphiclus,
and good Protesilaus, Actor's very manly son;
both kept sending messages ahead to Lacedaemon,
to the mansion of Oebalus' son, valorous Tyndareus;
they [offered] many wedding-gifts, for the woman's glory
was great,
bronze [
golden [

(about 22 lines missing)

(e) Berlin papyrus

] he wanted very much
to be [beautiful-haired] Argive Helen's husband.
From Athens wooed [Peteos' son Menestheus,
and offered many wedding-gifts; [for very many]
treasures
he possessed, gold and cauldrons [and tripods, 5(45)

καλά, τά ῥ' ἔνδοθι κεῦθε δόμος Ἰ̣ε̣[τεῶο ἄνακτος·
οἷς μιν θυμὸς ἀνῆκεν ἐεδνώσ[ασθαι ἄκοιτιν
πλεῖστα πορόντ', ἐπεὶ ο[ὔ] τιν' ἐέλπε̣[το φέρτερον εἶναι
πάντω]ν ἡρώων κτήνεσσί τε δω̣[τίναις τε.
10(50) .....]τ̣ε̣ί̣δ̣α̣ο̣ δ̣ό̣μ̣ο̣υ̣ς κρατερὸς [
.... Ἑλέν̣η]ς̣ ἕνεκ' ἠ̣ν̣[κόμοιο

2–11 Wilamowitz

155 [204 MW; 110 H] P. Berol. 10560; 124: *Epim. Hom.* α 361 Dyck (cum apparatu); *Etymol. Gen.* s.v. ἠμύω καὶ ἤμυσεν; 128–31: P. Oxy. 2504

]..
]
].[.]κ̣[.]ς·
]
5]α̣

desunt versus III

9]σ̣

desunt versus V

15]σ̣

desunt versus fere XXV

41 μνᾶτο· πλεῖστα δὲ δῶρα μετὰ ξανθὸν Μενέλαον

beautiful things, which [lord Peteos'] house concealed
within;
with these his spirit urged him to marry her [as his wife
by offering the most, for he did not expect anyone [to be
better
of all] the heroes in wealth and [presents.
] houses, the strong [
] for the sake of [beautiful-haired Helen

155 Berlin papyrus; 124: *Homeric Parsings* and the *Etymologicum Genuinum*; 128–31: Oxyrhynchus papyrus

(about 40 lines missing or present only as exiguous traces)

he wooed; and after blond Menelaus he offered the most 41
gifts

μνηστήρων ἐδίδου· μάλα δ' ἤθελε ὃν κατὰ θυμὸν
Ἀργείης Ἑλένης πόσις ἔμμεναι ἠυκόμοιο.

Αἴας δ' ἐκ Σαλαμῖνος ἀμώμητος πολεμιστὴς
μνᾶτο· δίδου δ' ἄρα ἔδνα ἐ[ο]ικότα, θαυματὰ ἔργα·
οἳ γὰρ ἔχον Τροιζῆνα καὶ ἀγ[χ]ίαλον Ἐπίδαυρον
νῆσόν τ' Αἴγιναν Μάσητά τε κοῦρο[ι] Ἀχαιῶν
καὶ Μέγαρα σκιόεντα καὶ ὀφρυόεντα Κόρινθον,
Ἑρμιόνην Ἀσίνην τε παρὲξ ἅλα ναιεταώσας,
τῶν ἔφατ' εἰλίποδάς τε βόας κ[α]ὶ [ἴ]φια μῆλα
συνελάσας δώσειν· ἐκέκαστο γὰρ ἔγχεϊ μακρῷι.

αὐτὰρ ἀπ' Εὐβο[ί]ης Ἐλεφήνωρ ὄρχαμος ἀ[νδρ]ῶν
Χαλκωδοντιάδης, μεγαθύμων [ἀ]ρχ[ὸς] Ἀ[βά]ν[των,
μνᾶτο· πολλὰ δὲ δῶρα δίδ[ου]· μάλ[α] δ' ἤθελε
θυ[μῶι
Ἀργείης Ἑλένης πόσις ἔμμενα[ι ἠ]υκ[όμ]οι[ο.

ἐκ Κρήτης δ' ἐμνᾶτο μέγα σθένος Ἰδομ[ενῆος
Δευκαλίδης, Μίνωος ἀγακλειτοῖο γενέ[θλης·
οὐδέ τινα μνηστῆρα μ[ε]τάγγελον ἄλλ[ον ἔπεμψεν,
ἀλλ' αὐτὸς [σ]ὺν νηῒ πολυκλήϊδι μελαίνηι[
βῆ ὑπὲρ Ὠγυλίου πόντου διὰ κῦμα κελαιν[ὸν
Τυνδαρέου ποτὶ δῶμα δαΐφρονος, ὄφρ[α ἴδοιτο
Ἀ]ρ[γείην] Ἑλένην, μηδ' ἄλλων οἷον ἀκ[ούοι
μῦθον, ὃς] ἤδη πᾶσαν ἐπὶ [χθ]όνα δῖαν ἵκαν[εν
....]φασιη Ζηνὸς μεγα.η..α[
....]...ε· [·(·)]ετα[....].[

of the suitors; for he very much wanted in his spirit
to be beautiful-haired Argive Helen's husband.
Ajax from Salamis, the excellent warrior,
wooed; he offered seemly wedding-gifts, marvelous
works:
for those who possessed Troizen, and Epidaurus by the
sea,
and the island Aegina and Mases, the Achaean youths,
and shadowy Megara and beetling Corinth,
Hermione and Asine dwelling beside the sea—
he said that their rolling-footed oxen and plump sheep
he would drive together and give: for he excelled with
the long spear.
Then from Euboea wooed Elephenor, leader of men,
Chalcodon's son, commander of the great-spirited
Abantians. He offered
many gifts; for he very much wanted in his spirit
to be beautiful-haired Argive Helen's husband.
From Crete wooed Idomeneus' great strength,
Deucalion's son, of the lineage of very glorious Minos;
and he did not send some other messenger as suitor
but himself with a many-benched black ship
came over the Ogylian sea through the black waves
to valorous Tyndareus' mansion, so that [he could see
Argive] Helen, and not merely hear what others
said,] what had already reached the whole godly earth
] Zeus' great[-
] [

]..α̣[..].[.].[
].φ̣[

]ε̣ι̣
]λ̣ησ̣
70(32)]κα̣[.]τ̣ι̣ν̣
]εδε̣ ... [
]δ̣α̣
(35)]ε̣ϊζ[.....].....ι
]νϵ[.....]... .ψων
75(37) ....]ι̣[..... ..]κα[..].(·)σ̣...β̣α̣θείηι

50–56 Wilamowitz 57 West 58 Wilamowitz
61 Evelyn-White 62–63 West

pergit hoc fr. post fr. 156 infra

156 [202 MW] Schol. bT Hom. *Il.* 19.240 (IV p. 621.55–56 Erbse)

Κρὴς ὁ Λυκομήδης, ὥς φησιν Ἡσίοδος καταλέγων τοὺς μνηστῆρας Ἑλένης.

pergit 155 [204 MW; 110 H]

76(38) ....]ρ̣ο[.....]κ[..(·)]υ̣.(·) εἵνεκα κούρης
....].ουτ[..]ελε[..]...χκασ̣.[..]
(40) πάν]τ̣α̣ς̣ δὲ μ̣νηστῆρ̣[ας] ἀ̣π̣[ήι]τ̣ε̣ε̣ν̣ ὅ̣ρκι̣α̣ π̣ιστ̣ά̣,
ὀ]μ̣ν̣ύ̣μ̣εναί τ᾽ ἐκέλευσ̣[ε] και̣ [..]π̣.. ἀ̣ρ̣ά̣ασθαι
80 σπονδῆι, μή τιν᾽ ἔτ᾽ ἄ̣λ̣λ̣ο̣ν̣ [ἄ]ν̣ε̣υ̣ ἕ̣θ̣ε̣ν̣ ἄλλα
π̣έ̣ν̣ε̣σ̣θ̣α̣ι̣

(traces of 10 lines)
(Fr. 155 continues after Fr. 156)

156 Scholium on Homer's *Iliad*

Lycomedes was from Crete, as Hesiod says in his catalogue of the suitors of Helen.[60]

155 (continued)

] for the sake of the maiden 76(38)
] [
he asked all the suitors for reliable oaths (40)
and he ordered them to swear and [ ] to vow
with a libation, that no one other than himself should 80
make other plans

[60] Lycomedes may have been mentioned in this gap, as the preceding suitor, Idomeneus, also comes from Crete.

ἀμφὶ γάμωι κούρης εὐ[ω]λ[ένο]υ· ὃς δέ κεν ἀνδρῶν
αὐτὸς ἕλοιτο βίηι, νέμεσίν τ' ἀπ[ο]θεῖτο καὶ αἰδῶ,
τὸν μέτα πάντας ἄνωγεν ἀολλέας ὁρμηθῆνα|ι
ποινὴν τεισομένους. τοὶ δ' ἀπτερέως ἐπίθο[ντο
ἐλπόμενοι τελέειν πάντες γάμον· ἀλλ' ἄ[ρα πάντας
Ἀτρε[ίδ]ης ν[ίκησε]ν ἀρηΐφιλος Μενέλαος
πλεῖ[στ]α πορών. Χείρων δ' ἐν Πηλίωι ὑλήεντι
Πηλείδην ἐκόμιζε πόδας ταχύν, ἔξοχον ἀνδρῶν,
παῖδ' ἔτ' ἐόν[τ'·] οὐ γάρ μιν ἀρηΐφιλος Μενέλαος
νίκησ' οὐδέ τις ἄλλος ἐπιχθονίων ἀνθρώπων
μνηστεύων Ἑλένην, εἴ μιν κίχε παρθένον οὖσαν
οἴκαδε νοστήσας ἐκ Πηλίου ὠκὺς Ἀχιλλεύς.
ἀλλ' ἄρα τὴν πρίν γ' ἔσχεν ἀρηΐφιλος Μενέλαος·
ἣ τέκεν Ἑρμιόνην καλλίσφυρ[ο]ν ἐν μεγάροισιν
ἄελπτον. πάντες δὲ θεοὶ δίχα θυμὸν ἔθεντο
ἐξ ἔριδος· δὴ γὰρ τότε μήδετο θέσκελα ἔργα
Ζεὺς ὑψιβρεμέτης, μεῖξαι κατ' ἀπείρονα γαῖαν
τυρβάξας, ἤδη δὲ γένος μερόπων ἀνθρώπων
πολλὸν ἀϊστῶσαι ς̣π̣ε̣ῦδ̣ε̣, π̣ρ̣[ό]φασιν μὲν ὀλέσθαι
ψυχὰς ἡμιθέω[ν ....]ο̣ι̣ς̣ι̣ βροτοῖσι
τέκνα θεῶν μι[...].[..]ο̣.[ὀφ]θαλμοῖσιν ὁρῶντα,

regarding the fair-armed maiden's marriage; any man
who would seize her by force, and set aside indignation
and shame,
he commanded all of them together to set out against (45)
him
to exact punishment. They swiftly obeyed,
all hoping to fulfill the marriage themselves; but [all of 85
them
Atreus' son [defeated], warlike Menelaus,
for he offered the most. Chiron on wooded Pelion
was taking care of Peleus' swift-footed son, greatest of (50)
men,
who was still a boy; for neither warlike Menelaus
nor any other human on the earth would have defeated 90
him
in wooing Helen, if swift Achilles had found her still a
virgin
when he came back home from Pelion.
But warlike Menelaus obtained her first. 93(55)

Helen Bears Hermione, and Zeus Decrees the End of the Heroic Age

She bore beautiful-ankled Hermione in the halls, 94(56)
unexpectedly. All the gods were divided in spirit 95
in strife. For high-thundering Zeus was devising
wondrous deeds then, to stir up trouble on the
boundless earth;
for he was already eager to annihilate most of the race (60)
of speech-endowed human beings, a pretext to destroy
the lives of the semi-gods, [ ] to mortals 100
children of the gods [ ] seeing with eyes,

ἀλλ᾽ οἳ μ[ὲ]ν μάκ[α]ρες κ[.....]ν ὡς τὸ πάρος περ
χωρὶς ἀπ᾽ ἀν[θ]ρώπων[βίοτον κα]ὶ ἤθε᾽ ἔχωσιν
τῶ[ι θ]ῆ[κ᾽] {ϵ} ἀθα]νάτω[ν τε ἰδὲ] θνητῶν ἀνθρώπων
ἀργαλέον πόλεμον· τοῖς μὲν τ]εὐχ᾽ ἄλγος ἐπ᾽
ἄλγει{ν}
Ζεὺ[ς
ο[ ]κ[..]ε. ἔκερσε
]ερζει[
ἐ]πὶ μαστῷι
]α [μη]δέ τις ἀν[δ]ρῶν
.... νηῶν δὲ] μελαινάων ἐπιβαίη·
.... .β]ίηφί τε φέρτατος εἶναι
....]ε καταθνητῶν ἀνθρώπων
.... ἔ]στι καὶ ὁππόσα μέλ<λ>ει ἔσεσθαι
....]α μήδεται ἠδὲ γεραίρει
....]Διὸς νεφεληγερέταο
.....].ι[.].α..υ(·)η.....φράσσασθαι ἔμελλεν
οὔτε θ]εῶ[ν] μακάρων οὔτε θνητῶν ἀνθρώπων·
καὶ π]ολλὰς Ἀΐδηι κεφαλὰς ἀπὸ χαλκὸν ἰάψ[ει]ν
ἀν]δρῶν ἡρώων ἐν δηϊοτῆτι πεσόντων·
ἀλλ᾽ οὔ πώ ποτε πατρὸς ἐπησθάνετο φρενὸ[ς]
ὁρμῇ[ς·
ἀ]λλ᾽ ἅτε κῆρ᾽ ἀλεείνοντες σφετέροισι τέκεσσι
τ]έρπον᾽ ἄνθρωποι, παπίδων δ᾽ ἐπετέρπετ᾽ ἐρωῆι
πα]τρὸς ἐρισθεν<έ>ος, μεγάλ᾽ ἀνδράσι μηδομένοιο.
πο]λλὰ δ᾽ ἀπὸ γλωθρῶν δενδρέων ἀμύοντα χαμᾶζε
χεύετο καλὰ πέτηλα, ῥέεσκε δὲ καρπὸς ἔραζε

but that the ones blessed [ ] as before
apart from human beings should have [life and]
habitations.
Hence he established] for immortals and for mortal
human beings
difficult warfare: for the ones he made] pain upon pain,
Zeus [ ] he destroyed
[ ]
] upon the breast
] nor that any man
] board black [ships;
] that he was the best in force
] of mortal human beings
] are and as many as will be
] he plans and honors
] of the cloud-gatherer Zeus
] he would consider
neither] of the blessed gods nor of mortal human beings;
and] the bronze was going to send to Hades many heads
of men, heroes falling in battle-strife;
but he[61] did not yet perceive the impulse of the father's
mind;
but just as human beings who avoid death for their
children
are delighted, he was delighted by the rush of the
thoughts
of the mighty father who was planning great things for
men.
Many stately trees bowing down to the ground
shed their beautiful leaves, and the fruit fell to earth

[61] Perhaps Apollo.

π]ν̣εί̣ο̣ν̣τος Βορέαο περιζαμενὲς Διὸς αἴσηι,
ο]ἴ̣δ̣εσκεν δὲ θάλασσα, τρόμ{ε}εσκε δὲ πάντ' ἀπὸ τοῖο,
τ̣ρ̣ύ̣χ̣ε̣σ̣κεν δὲ μένος βρότεον, μινύθεσκε δὲ καρπός,
ὥ̣ρ̣ηι ἐν εἰαρινῆι, ὅτε τ' ἄτριχος οὔρεσι τίκτει
γ]α̣ί̣[η]ς̣ ἐν̣ κευθμῶνι τρίτωι ἔτεϊ τρία τέκνα.
ἦρο]ς̣ μὲν κατ' ὄρος καὶ ἀνὰ δρυμ{ν}ὰ πυκνὰ καὶ ὕλην
εἶσι]ν̣ ἀ̣[λυσ]κάζων καὶ ἀπ[ε]χθαίρων πάτον ἀνδρῶν
ἄγκεα καὶ κνημοὺς κα̣τ̣α̣[
χειμῶνος δ' ἐπιόντος ὑ̣π̣ὸ̣ .[
κεῖται πόλλ' ἐπιεσσάμενο̣ς ε̣[
ἀλλά μιν ὑβριστήν τε καὶ̣ [ἄγριον
δεινὸς ὄφις κατὰ νῶτα δα[φοιν-
κῆλα Διὸς δαμνᾶι φὴ λ̣υ̣.[
ψυχὴ τοῦ [γ]' οἴη καταλείπε̣[ται
ἣ δ' ἀμφ' αὐτόχυ̣τον θαλαμ̣[
ἠβαιήν ελ̣.(·)ε̣ι̣ρα κατὰ χθ̣[ονός
εἶσιν ἀμαυρω̣θ̣ε̣ῖ̣σ̣[.]ποθ̣ε̣[
κεῖται δεχ̣[
Ὧραι τεκ..[
τέρψηι δ' ἀ[νθρώπους
αὖτις ἐπι̣[
γαίης τε[
ἔνθεν α[
θηλε̣ι̣ερ[
ἐς φῶς· ο[

as Boreas blew violently by Zeus' dispensation
and the sea [swelled], and everything trembled from it,
and it consumed mortal strength, and the fruit was diminished
in the spring season, when the hairless one[62] gives birth in the mountains
in a hiding-place in the earth to three offspring in the third year.
In the spring, down from the mountain and up among the dense copses and forest
it goes along,] shunning and detesting men's trodden paths,
valleys and outcrops [
but when the winter comes under [
it lies there, having put on besides many [
a terrible snake, blood-red along its back [
but outrageous and [wild
Zeus' shafts overpower like [
only its life is left behind [
around its self-shed bed-chamber [
slight [ ] below the earth [
it goes along, obscured [
it lies there [
Seasons bore [
and he will delight [human beings
again [
of the earth [
where [
female [
to the light [

[62] The snake.

φράζεταἰ[ι
ἔρχετ[αι
(115) ἤπια τῃ[
γαίῃ ὠσ[
155 πότμο[
ἰᾶσθαι[
οἳ δ' ἂν ἰω[
(120) νούσων[
ἀλλὰ τα[
160 τηλεθο[ω-
τοῖσι δε[
τρὶς τοι[
(125) ἐπλη[.].[
εἶσιν δ[
165 φῦλον [
δ[

desunt versus IV

171 α[
ν[
(135) θ[
φα[
175 εν[
ζώε[σκ-
νοσφ[
(140) κηρ[
καὶ γα[

says [
goes [
mild [
the earth [
fate [
to heal [
they [
of illnesses [
but [
far from [
to them [
thrice [
[
he will go [
tribe [

(traces of one line, then four lines missing, then traces of ten lines)

78, 85–86, 99, 101, 103, 109, 130–32, 136–37, 139, 141 Wilamowitz 104 τῶ[ι Allen, ἀθα]νάτων Evelyn-White, cetera Stiewe 105 Stiewe 110 Rzach, Allen 117 Crönert 118 καὶ Wilamowitz 121 ἀ]λλ' ἀ[Merkelbach 122 τέρποντ' Wilamowitz 127 ο]ἴδεσκεν Beck 145 West 151 MW 176 MW

CATALOGI FRAGMENTA INCERTAE SEDIS

157 [p. 190a OCT] Philodemus *De pietate* B 7430–46, 7454–80 Obbink

[τὸν δὲ μειχθῆ]ναι [Ἡσίοδος Ἀμυμ]ώνηι [φησὶ καὶ Ἰφιμε]δ́ί[αι καὶ]ῃ[ι καὶ] Λαπηθε[ίαι ἢ] Μηθώνηι, πρὸ[ς] δὲ [τ]αύταις Ἀ[λκυό]νηι [κ]αὶ Κελαιν[οῖ ταῖ]ς [Π]λειάσιν κ[αὶ Κα]λύ[κ]ῃι καὶ Μη[κι]ο̣νί̣[κ]ηι καὶ Λαο[δίκ]αι. [ἔ]τι <δ>ὲ τῆι Ἐν[ιπέω]ς [ἐρ]ασθ̣είσηι Τ̣[υ-ρ]οῖ, [ὅ]θεν "τέκε [τέκνα" (Hom. *Od.* 11. 249), κ]αὶ Πο̣λυβοία[ι] κ[αὶ τ]ῇι [θ]νητῆι Γοργ[οῖ (*Theog.* 277–79)...κα[ὶ τὸν] μὲν Ἀπόλλω [τὸν] Μουσηγέτη[ν ἐ]ρασθέντα τῇ[ς Μακα]ρέως θυγατρὸ̣[ς Εὐ]βοίας Ἀργε̣[ί-ον τεκεῖν,] μειχθέν[τα] δ̣ὲ̣ [τὴν νῆ]σον ἀπ' ἐκ̣ε̣ί̣ν̣[ης ἐπο]νομάσαι, Φ[ιλάμ]μωνα δ' ἐκ [Φιλωνί]δος τῆς ἐρω-[μένης] τῆς τἀδελφ[οῦ γεν]νῆσαι, τὸν δ' Ἀ[σκλη]πιὸν ἐξ Ἀρσ[ινόης,] μηδ' Ἀκακα̣λ[λίδα γέ] τοι τὴν Ἑρμε[ῖ συγ]γενομένην π̣[ερι]δ̣εῖν. ἐρασθῆν̣α̣[ι δὲ] καὶ Κυρή-

UNPLACED FRAGMENTS OF THE *CATALOGUE OF WOMEN*

The Many Loves of Poseidon and Apollo

157 Philodemus, *On Piety*

[Hesiod says that he (i.e. Poseidon) had sexual intercourse with] Amymone [and Iphimedia (Fr. 16)] and Lapethea [or] Methone and, besides these, with the Pleiades [Alcyone] (cf. Fr. 118.2) and Celaeno (cf. Fr. 118.2), and with [Calyce] (cf. Fr. 10.34, 59) and Mecionice (Fr. 191a, b) and Laodice; and with Tyro too, when she was seized with desire for [the Enipeus] (Fr. 27–30), whence she "bore [children"] (*Od.* 11.249), and with Polyboea and the mortal Gorgon (i.e. Medusa, *Theog.* 277–79); ... and that Apollo, leader of the Muses, was seized with desire for [Macareus'] daughter Euboea and [begot] Argeius, and having had sexual intercourse with her gave her name [to the island], that he begot Philammon from his brother's (i.e Hermes') beloved [Philonis] (Fr. 65.14–16), and [Asclepius] from Arsinoe (Fr. 53–54), that he did not [overlook] Acacallis who was Hermes' lover, and was seized with desire for Cyrene (Fr. 158–59) [and] Aethusa

νη[ς κ]α[ὶ Αἰ]θούσης καὶ ν[ύμφης] Ἀστρηίδος κ[α]
τῆς] Τροφωνείου μ[η]τρὸς Ἐπικάσ[της.

158 [215 MW; 101 H] Schol. Pind. *Pyth.* 9.6 (II p. 221.13–16 Drachmann)

ἀπὸ δὲ Ἠοίας Ἡσιόδου τὴν ἱστορίαν ἔλαβεν ὁ Πίν-
δαρος, ἧς ἡ ἀρχή·

ἦ οἵη Φθίῃ Χαρίτων ἄπο κάλλος ἔχουσα
Πηνειοῦ παρ᾽ ὕδωρ καλὴ ναίεσκε Κυρήνη

159 [216 MW] Servius in Verg. *Georg.* 1.14 (III.1 p. 134.22 Thilo-Hagen)

Aristaeum invocat, id est Apollinis et Cyrenes filium, quem Hesiodus dicit Apollinem pastoralem.

160 [217 MW; 102 H] P. Oxy. 2489

Ἀρι]σταῖον βαθυχαίτην
]σὺν Ἑρμῆι Μαιάδος υἱεῖ
]ἐπίσκοπος ἠδὲ νομήων
]ι δώματα καλά
τε]θνηότα πορσανέουσαι
]μεν κλυτὸς Ἀργειώνη
].ι ἔκδοσαν οἴηι
]ώπιδος ἀγλαὸν ἔργον

1, 5 Lobel

(Fr. 123.1) and [the nymph] Astreis (Fr. 123.8–10) and Trophonius' mother Epicaste.

Cyrene and Her Son by Apollo: Aristaeus, and His Son Actaeon (Fr. 157–62)

158[63] Scholium on Pindar's *Pythians*

Pindar took the story from Hesiod's *Ehoiai*; this is its beginning:

Or like her: in Phthia, possessing beauty from the Graces,
beside the water of Peneus dwelt beautiful Cyrene

159 Servius on Virgil's *Georgics*

He invokes Aristaeus, that is, the son of Apollo and Cyrene, whom Hesiod calls Apollo Nomius (of the shepherds).[64]

160[65] Oxyrhynchus papyrus

] luxuriant-haired Aristaeus
] with Maia's son Hermes
] and guardian of the shepherds
] beautiful mansions
] in order to prepare him when he has died
] the glorious Argive woman
] they gave to her alone
]opis' splendid work

[63] Cf. Fr. 157. [64] Cf. Fr. 157. [65] Or else, as Beck suggests, the reference in line 6 might be to Argea, the daughter of Adrastus and wife of Polynices, cf. Fr. 135, 136.1–8.

161a, b [217A OCT + 346 MW]

(a) Anon. P. Michigan inv. 1447 ii 1–6

Ἀκταίων ὁ Ἀρισταί[ο]υ καὶ Αὐ[τονόης, τῶν Σεμέ]λης ἐφιέμενος γάμων αυτ[ ]το πρὸς τοῦ μητροπάτ[ορ]ος [.....μετεμορ]φώθη εἰ[ς] ἐλάφου δόκησιν δι[ὰ] βο[υλὴν] Ἀρτέμ[ι]δος καὶ διεσπαράσθη ὑπὸ τῶν ἑ[α]υτοῦ κυνῶν, ὥ[ς] φησιν Ἡσίοδος ἐν Γυναικῶν κα[τ]ά[λ]ό[γ]ωι.

(b) Philodemus *De pietate* B 6552–55 Obbink

Ἀκταίωνι καὶ [γυν]αῖκα, καθάπερ [....] ἐν Ἠοίαις...

162 [103 H] P. Oxy. 2509

ἐσσυμένως δ' ἤϊξε δι' αἰθέρος ἀτρυγέτοι[ο
Χείρωνος δ' ἵκανε μέγα σπέος· ἔνθα δ' ἔνα[ιε
Χείρων νηΐδ' ἔχων νύμφην θυμαρέ' ἄκ[οιτιν.
ἔνθα δὲ Φιλλυρίδην ἔπεα πτερόεντα προση[ύδα·
"Χ[ε]ίρων οἷσθα καὶ αὐτὸς ὁμῶς μα[κ]άρεσσι θεοῖ[σιν
ὡς ἔσται Σεμέλης ἐρικυδέος ἀγλαὸς υἱὸς
καὶ Διὸς αἰγιόχοιο Διώνυσος πολυγηθ[ὴ]ς
ὅς ποτε τοῖσδε κ[ύ]νεσσιν ὄρος κατὰ ν̣[η]ρ̣[ιτό]φυλ̣[λον
τ̣[έρ]ψετ' ἔχων· ὅτε δ' αὖτε πατὴρ ἀνδ[ρ]ῶν τε θε[ῶν τε
αὐ[τ]ὸν ἄγῃ μετὰ φῦλ[α] θεῶν αἰειγενετάων,

161a, b

(a) Michigan papyrus

Actaeon, the son of Aristaeus and [Autonoe], eager for marriage with [Semele] [ ] from his mother's father [he was transformed] into the appearance of a deer [by the will] of Artemis and was torn apart by his own dogs, as Hesiod says in the *Catalogue of Women*.

(b) Philodemus, *On Piety*

for Actaeon also as a wife, just as [ ] in the *Ehoiai* ...

162[66] Oxyrhynchus papyrus

Eagerly she[67] darted through the barren air
and she came to Chiron's great cave; there dwelled
Chiron, who had a Naead nymph as his well-pleasing
wife.
Then she spoke winged words to Philyra's son:
"Chiron, you yourself know, just as the blessed gods do,
that it will be the illustrious son of very glorious Semele
and aegis-holding Zeus, much-cheering Dionysus,
who one day will rejoice in possessing these dogs in the
innumerable-leaved mountain;
but when the father of men and of gods
leads him to the tribe of immortal gods,

[66] Some scholars consider this fragment archaic and possibly Hesiodic; others attribute it to the Hellenistic period.

[67] Probably Artemis, but perhaps Athena.

ἐς χῶρον πάλιν αὖτις ἐλεύσονται κ[ύνες] οἱ[οι.
σο[ὶ δ]ὲ [δ]ὴ ἤματα πάντα διαμπερὲς αἰὲ[ν
ἔ]σο[νται."
ὣς] ἔφατ' αἰγιόχοιο Διὸς κούρη μεγ[άλοιο
] .. εων δὲ [κ]υνῶ[ν] .[ἐξ]είλετο λύσσα[ν
ἦ μ]ὲν ἔβη πρὸς [Ὄλυμπον ἀπὸ χθονὸς
εὐ]ρυοδείη[ς
ἀθαν]άτων μετὰ [φῦλα θεῶν αἰειγεν]ετά[ω]ν.
το]ῖ[ς] δ' ἄχος Ἀκτα[ίωνος ἐγίγνετο τεθν]ει[ῶ[τος
δ]εσπότεω, ἕ[γ]νωσαν δὲ [
ὠ]ρυχμοῖο δὲ πᾶς πλήσ[θη
π]οσσὶ κόνι<ν> ἔχεον τι.[
κ]λαγ[γ]ῆς θεσπεσίης χ[

8, 9 Lobel 11 Casanova 12 Casanova, Lobel
13 Lobel 14 [κ]υνῶ[ν Lobel, ἐξ]είλετο λύσσα[ν Casanova
15 Lobel 16 ἀθαν]άτων Casanova, cetera Lobel
17 Lobel, Casanova 18 ἕ[γ]νωσαν δὲ Casanova
19 Lobel 20 Morel 21 Lobel

163 [42 MW] Schol. Pind. *Pyth.* 4.182 (III p. 124.2 Drachmann)

ὁ δὲ Ἡσίοδος Ναΐδα φησὶ τὸν Χείρωνα γῆμαι.

164 [59 MW; 70 H] P. Oxy. 2490 (=2483 fr. 3); 2–4: Strab. 9.5.22, 14.1.40; 3: Steph. Byz. s.v. Ἄμυρος (p. 88. 12–13 Meineke)

].ηος

once again the dogs will go back to that place, all alone.
Then they will belong to you for all your days, through
and through, forever."
So spoke great aegis-bearing Zeus' daughter,
] from the dogs [ ] she removed the madness.
She went [to Olympus from] the broad-pathed [earth
to the tribe of the deathless] immortal gods.
But upon them[68] *came grief for Actaeon who had died,*
their master, and they knew [
All the [ ] was filled with howling [
with their feet dust, they shed [
an indescribable sound [

163 Scholium on Pindar's *Pythians*

Hesiod says that Chiron married a Naead.

Coronis[69]

164 Oxyrhynchus papyrus; 2–4: Strabo, *Geography*; 3: Stephanus of Byzantium, *Geographical Lexicon*

]

[68] Actaeon's dogs.
[69] Cf. Fr. 239–40.

ἦ οἵη Διδύμους ἱεροὺς ναίουσα κολωνοὺς]
Δωτίωι ἐν πεδίωι πολυβότρυος ἄντ' Ἀ]μύροιο
νίψατο Βοιβιάδος λίμνης πόδα παρθέ]νος ἀδμής
].[..]σ
ἄρ]ουρα
ἄ]λσος
δώματ]α καλά

desunt versus V

]σ
]Ἑρμῆς
]σ
ἄ]κοιτιν
]ου
]ν ἔχουσα
].α
]εντι

6, 8 West 7 Lobel 17 Lobel

165 [87 MW] Phlegon *Mir.* 5 p. 74 Keller; *FGrHist* 257 F 36

οἱ αὐτοὶ (i.e. Hesiodus, Dicaearchus Fr. 37 Wehrli, Clitarchus *FGrHist* 137 F 37, Callimachus Fr. 577 Pfeiffer et alii) ἱστοροῦσιν κατὰ τὴν Λαπιθῶν χώραν γενέσθαι Ἐλάτῳ τῷ βασιλεῖ θυγατέρα ὀνομαζομένην Καινίδα. ταύτῃ δὲ Ποσειδῶνα μιγέντα ἐπαγγείλασθαι ποιήσειν αὐτῇ ὃ ἂν ἐθέλῃ, τὴν δὲ ἀξιῶσαι μεταλλάξαι αὐτὴν εἰς

Or like her: dwelling on the sacred Didyman hills
in the Dotian plain facing Amyrus rich in grapevines,
she bathed her foot in the Boebian lake, an unwedded
virgin] 5
] field
] grove
] beautiful mansions

(five verses missing)

] 14
] Hermes 15
]
] wife
]
] she possessing 19

(traces of two lines)

(traces of 4 lines, then 5 lines missing, then traces of 8 lines, including "Hermes" at the end of line 15)

The Lapith Elatus, Father of Caenis/Caeneus

165 Phlegon, *On Marvellous Things*

The same authors (i.e. Hesiod, Dicaearchus, Clitarchus, Callimachus, and some others) narrate that in the land of the Lapiths a daughter named Caenis was born to the king Elatus. Poseidon mingled with her and promised that he would do whatever she wished for her, and she requested

166 [218 MW] Schol. T Hom. *Il.* 7.9d[1] (II p. 230.65–6 Erbse)

ὁ γὰρ τοῦ Μενεσθίου πατὴρ Ἀρηΐθοος Βοιωτὸς ἦν κατοικῶν Ἄρνην· ἔστι δὲ αὕτη Βοιωτίας, ὡς καὶ Ἡσί- οδός φησιν.

167 [220 MW] Steph. Byz. s.v. Αἰγά (p. 38.5 Meineke)

ἔστι καὶ Αἰγαῖον πεδίον συνάπτον τῇ Κίρρᾳ, ὡς Ἡσίοδος.

168 [221 MW; *10 H] Eust. in Hom. *Od.* 16.117–20 p. 1796.39

Τηλεμάχῳ δ' ἄρ' ἔτικτεν ἐύζωνος Πολυκάστη
Νέστορος ὁπλοτάτη κούρη Νηληϊάδαο
Περσέπολιν μιχθεῖσα διὰ χρυσῆν Ἀφροδίτην

169 [223 MW] Eust. in Hom. *Il.* 1.1 (I p. 22.44 van der Valk)

ἦν δέ, φασί, Βούτης υἱὸς Ποσειδῶνος, ὡς Ἡσίοδος ἐν Καταλόγῳ.

that he transform her into a man and make her invulnerable. When Poseidon had fulfilled her request, the name was changed to Caeneus.

Boeotian Areithous, Father of Menesthius

166 Scholium on Homer's *Iliad*

For Menesthius' father Areithous was a Boeotian who lived in Arne; this is in Boeotia, as Hesiod too says.

The Aegean Plain

167 Stephanus of Byzantium, *Geographical Lexicon*

There is also an Aegean plain, bordering on Cirra, according to Hesiod.

Nestor's Daughter Polycaste Bears Persepolis to Telemachus

168 Eustathius on Homer's *Odyssey*

To Telemachus, well-girdled Polycaste,
the youngest daughter of Neleus' son Nestor,
bore Persepolis, mingling because of golden Aphrodite

ATHENIAN GENEALOGIES (FR. 169–73)

Poseidon's Son Boutes

169 Eustathius on Homer's *Iliad*

They say that Boutes was Poseidon's son, as for example Hesiod in the *Catalogue*.

170 [224 MW] Pausanias 2.6.5

Ἡσίοδός γε...ἐποίησεν ὡς Ἐρεχθέως εἴη Σικυών.

171 [225 MW] Harpocratio M 20 p. 173 Keaney, p. 202.7 Dindorf

Μελίτη· ... δῆμός ἐστι τῆς Κεκροπίδος· κεκλῆσθαι δέ φησι τὸν δῆμον Φιλόχορος ἐν τρίτῃ (*FGrHist* 328 F 27) ἀπὸ Μελίτης θυγατρὸς κατὰ μὲν Ἡσίοδον Μύρμηκος ...

172 [227* MW; *20 H] Herodian. π. μον. λέξ. p. 10 (II p. 915.22 Lentz)

Εὔμολπος Δόλιχός τε καὶ Ἱπποθόων μεγάθυμος

173 [228 MW; *18 H] Schol. A Hom. *Il.* 14.119a (III p. 585.92–94 Erbse)

ἰδὼν δ' ἱππηλάτα Κῆρυξ

Κῆυξ Bekker.

174 [231 MW; *21 H] Schol. Ap. Rhod. 1.824 (p. 71.8 Wendel)

θεσσάμενος γενεὴν Κλεοδαίου κυδαλίμοιο

Erechtheus' Son Sicyon

170 Pausanias, *Description of Greece*

Hesiod for one ... wrote that Sicyon was Erechtheus' son.

Myrmex's Daughter Melite

171 Harpocration, *Lexicon of the Ten Orators*

Melite: ... a deme of Cecropis. Philochorus in book 3 says that the deme is named from Melite, the daughter of Myrmex according to Hesiod ...

Three Eleusinian Heroes

172 Herodian, *On Anomalous Words*

Eumolpus and Dolichus and great-spirited Hippothoon

Ceryx

173 Scholium on Homer's *Iliad*

The horseman Ceryx, seeing

THE DESCENDANTS OF HERACLES (FR. 174–75)

The Son of Hyllus, Heracles' Son by Deianeira: Cleodaeus, and His Son Aristomachus

174 Scholium on Apollonius Rhodius' *Argonautica*

supplicating the offspring of renowned Cleodaeus

175 [232 MW] Schol. Pind. *Ol.* 7.42 (I pp. 210.28–211.3 Drachmann) " Ἀστυδαμείας"

καὶ Ἡσίοδος δὲ Ἀστυδάμειαν αὐτήν φησι...ἦν δὲ Φύλαντος θυγάτηρ...ἐνταῦθα δὲ Ἀμύντορος αὐτήν φησιν ὁ Πίνδαρος, Ἡσίοδος δὲ καὶ Σιμωνίδης (Fr. 554 Page) Ὀρμένου.

176 [235 MW; 112 H] *Etymol. Gen.* et *Gud.* (Reitzenstein, *Gesch. der griech. Etymologica* p. 161.4), *Etymol. Magn.* s.v. Ἰλεύς

Ἰλέα, τόν ῥ' ἐφίλησεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
καί οἱ τοῦτ' ὀνόμην' ὄνομ' ἔμμεναι, οὕνεκα νύμφην
εὐρόμενος ἵλεων μίχθη ἐρατῇ φιλότητι
ἤματι τῷ, ὅτε τεῖχος ἐυδμήτοιο πόληος
ὑψηλὸν ποίησε Ποσειδάων καὶ Ἀπόλλων

177 [236 MW; 124 H] Choeroboscus in Theodos. *Canones* (I p. 123.22 Hilgard)

ἡ δὲ Θόαν τέκεν υἱόν

178 [237 MW] Schol. Theocrit. 16.49 (p. 328.12 Wendel) "θῆλυν ἀπὸ χροιᾶς Κύκνον"

Ἡσίοδος δὲ τὴν κεφαλὴν ἔχειν αὐτόν φησι λευκήν·

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70 Cf. Fr. 280. 71 Ileus' name is derived from the nymph's graciousness (ἵλεων) and is linked with one of the names of the city of Troy, Ilion.

Astydamea, With Whom Heracles Begot Tlepolemus

175 Scholium on Pindar's *Olympians*

"Astydamea": and Hesiod too says that she was Astydamea ... She was the daughter of Phylas ... Pindar says there that she was Amyntor's daughter, but Hesiod and Simonides say she was Ormenus'.

Apollo, Father of Ileus (the Father of Locrian Ajax)

176 The *Etymologicum Genuinum* and *Etymologicum Gudianum*, the *Etymologicum Magnum*

Ileus,[70] whom lord Apollo, Zeus' son, loved;
and he named him this name,[71] since he had found the nymph
gracious and had mingled with her in loving desire
on that day when Poseidon and Apollo made
the lofty walls of the well-built city.

The Birth of Thoas

177 Georgius Choeroboscus on Theodosius' *Canons*

she bore a son, Thoas

Cycnus

178 Scholium on Theocritus' *Idylls*

"Cycnus, female by his appearance": Hesiod says that he

διὸ καὶ ταύτης τῆς κλήσεως ἔτυχεν.

179 [239 MW; 116 H] Athenaeus 10.32 p. 428c

διὸ καὶ Ἡσίοδος ἐν ταῖς Ἠοίαις εἶπεν·

οἷα Διώνυσος δῶκ' ἀνδράσι χάρμα καὶ ἄχθος.
ὅστις ἄδην πίνῃ, οἶνος δέ οἱ ἔπλετο μάργος,
σὺν δὲ πόδας χεῖράς τε δέει γλῶσσάν τε νόον τε
δεσμοῖς ἀφράστοισι, φιλεῖ δέ ἑ μαλθακὸς ὕπνος

180 [238 MW] Schol. Hom. *Od.* 9.198 (II pp. 421.33-422.4 Dindorf)

ταῦτα σημειοῦνταί τινες πρὸς τὸ μὴ παραδιδόναι Ὅμηρον Διόνυσον οἴνου εὑρετήν, τὸν δὲ Μάρωνα οὐ Διονύσου ἀλλ' Ἀπόλλωνος ἱερέα ... ἡ δ' ἀπότασις πρὸς Ἡσίοδον λέγοντα τὸν Μάρωνα εἶναι ‹Εὐάνθους τοῦ› Οἰνοπίωνος τοῦ Διονύσου.

‹Εὐάνθους τοῦ› Sittl

181 [240 MW; 115 H] Schol. Soph. *Trach.* 1167 (p. 344 Papageorgios) "Σελλῶν"; 1 + 5: Strabo 7.7.10

τὴν γὰρ χώραν οὕτως Ἡσίοδος ὀνομάζει ἐν Ἠοίαις λέγων οὕτως·

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[72] Cycnus' name means "swan."

had a white head; for this reason he acquired this appellation.[72]

The Gifts of Dionysus

179 Athenaeus, *Scholars at Dinner*

For this reason, Hesiod too said in the *Ehoiai:*

Such as Dionysus gave to men as a delight and as a burden.
Whoever drinks his fill, the wine becomes maddening for him,
it binds together his feet and his hands and his tongue and his mind
with invisible bonds, and soft sleep loves him.

Descendants of Dionysus

180 Scholium on Homer's *Odyssey*

Some people mark this line (i.e. *Od.* 9.198) with a critical sign, since Homer does not report that Dionysus was the discoverer of wine and since Maron was the priest not of Dionysus but of Apollo ... The reference is to Hesiod, who says that Maron was the son ‹of Euanthes the son› of Oinopion, the son of Dionysus.

Dodona

181 Scholium on Sophocles' *Trachinian Women;* 1, 5: Strabo, *Geography*

"Selli": Hesiod names the place this way (i.e. Hellopia) in the *Ehoiai,* speaking in this way:

ἔστι τις Ἑλλοπίη πολυλήϊος ἠδ' εὐλείμων
ἀφνειὴ μήλοισι καὶ εἰλιπόδεσσι βόεσσιν·
ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται
πολλοὶ ἀπειρέσιοι φῦλα θνητῶν ἀνθρώπων·
ἔνθα δὲ Δωδώνη τις ἐπ' ἐσχατιῇ πεπόλισται·
τὴν δὲ Ζεὺς ἐφίλησε καὶ ὃν χρηστήριον εἶναι
τίμιον ἀνθρώποις <
> ναῖον δ' ἐν πυθμένι φηγοῦ·
ἔνθεν ἐπιχθόνιοι μαντήϊα πάντα φέρονται.
ὃς δὴ κεῖθι μολὼν θεὸν ἄμβροτον ἐξερεείνῃ
δῶρα φέρων <τ'> ἔλθῃσι σὺν οἰωνοῖς ἀγαθοῖσιν

182 [180 MW; 111 H] P. Oxy. 2503

....]ε̣ι̣ο̣.[ ]...ο̣.[
....].[]λεων ὡς εἴ θ' ἑὸν υἱὸ̣[ν
.... πυ]ροφόρου Ἀσίης ἔδος[
.... μηλ]οβότους Ἔρμον πάρα δ̣[ινήεντα
....ά]ρ̣δανος ἤγετ' ἐὺς πάϊς [
....].. Βροτέαο δαΐφρονος[
....]ο̣τ[.]ρων καλλιπλοκαμ[
χρυσὸν τι]μήεντα καὶ ἵππων ξαν[θὰ κάρηνα
εἰλιποδῶ]ν τε βοῶν ἀγέλας καὶ πώ[εα μήλων
....]εἵνεκ' ἄρ' εἴδει ἐκαίνυτο [φῦλα γυναικῶν
ἥ οἱ γείνατ]ο παῖδας ὁμὸν λέχος εἰσ[αναβᾶσα

There is a certain Hellopia, with its many cornfields
and meadows,
rich in sheep and rolling-footed cattle;
in it dwell men with many sheep and many oxen,
many of them, countless, tribes of mortal human
beings.
There is a certain city, Dodona, built at the edge;
Zeus loved it, and that it be his oracular seat,
honored by men <
> they dwelt in the stump of an oak tree;
from there, those who live on the earth bring back all
the oracles.
Whoever going there asks the immortal god,
and comes bringing gifts with good bird-omens

Dardanus or Iardanus?

182 Oxyrhynchus papyrus

] [
] as if his own son
] seat of wheat-bearing Asia [
] sheep-grazed, beside the [eddying] Hermus,
]rdanus led off, the good son of [
] of valorous Broteas [
] beautiful-haired [
costly [gold] and the blond [heads of] horses
and herds of [rolling-footed] oxen and flocks [of sheep
] because in beauty she surpassed the [tribe of
women.
She bore him] sons, going up into the shared marriage-
bed

....] Πανδίον᾽ ἐν ὑψηλοῖσι δό[μοισι
κούρην τ᾽ α]ἰδοίην ἑλικώπιδα καλ[λιπάρηον
....] ᾗ εἶδος ἐρήρ[ι]στ᾽ ἀθανάτ[ηισι
τὴν μέν ῥ᾽ ἵπποι]σίν τε καὶ ἅρμασ[ι κολλητοῖσι
....ἐυμ]μελίης θαλερὴν[
]μητριον[
].αιν[
]κον[
]κλ[

3–4 Lobel 5 init. Δάρδανος Lobel, Ἰάρδανος Casanova fin. Ἠλεκτρυώνης MW 8 Lobel 9 init. Casanova, fin. Lobel 10–11 Lobel 13 init. Lobel, fin. West 15 init. West, fin. Lobel 16 Lobel

183 [41 MW; *23 H] Ps. Herodian. *Philet.* 242 (p. 66 Dain)

ἐγὼ δ᾽ ἐξ ἀγρόθεν ἥκω

184 [242 MW; *28 H] Comm. in Antimachum Coloph. P. Mediol. 17 col. II 32 (p. 83 Wyss = p. 442 Matthews)

ἐ[ν δ᾽] ἄρα κούραις
δ[έξ]ατο

] Pandion in the lofty houses
and a reverend [maiden], quick-eyed, beautiful-cheeked,
] who contended in beauty with the
immortal goddesses.
Her with horses and closely-joined chariots
] well-armed with ashen spear, her the vigorous [

(traces of 4 lines)

FRAGMENTS ABOUT UNIDENTIFIED MYTHS

183 Pseudo-Herodian, *Philetaerus*

I have come from the countryside

184 Anonymous commentary on Antimachus of Colophon

He ordered the girls

ΜΕΓΑΛΑΙ ΗΟΙΑΙ

185 [246 MW] Paus. 2.16.4, de Mycene

ταύτην εἶναι θυγατέρα Ἰνάχου, γυναῖκα δὲ Ἀρέστορος τὰ ἔπη λέγει ἃ δὴ Ἕλληνες καλοῦσιν Ἠοίας μεγάλας.

186 [247 MW] Paus. 2.26.2

κατὰ . . . τὰ ἔπη τὰς μεγάλας Ἠοίας ἦν Ἐπιδαύρῳ πατὴρ Ἄργος ὁ Διός.

187a, b [248, 249 MW; Meg 10, 11 H]

(a) Anon. Comm. in Aristot. *Eth. Nic.* 3.7 (Comm. in Aristot. Graec. XX p. 155.5–7 Heylbut)

Ἡσίοδος. . .ἐν ταῖς μεγάλαις Ἠοίαις τὴν Ἀλκμήνην ποιῶν πρὸς τὸν Ἡρακλέα λέγουσαν·

ὦ τέκος, ἦ μάλα δή σε πονηρότατον καὶ ἄριστον Ζεὺς τέκνωσε πατήρ

[1] The adjective can also mean "the worst."

OTHER FRAGMENTS

GREAT EHOIAI

Inachus' Daughter Mycene

185 Pausanias, *Description of Greece*

That she (i.e. Mycene) is the daughter of Inachus and the wife of Arestor is said by the epic poem which the Greeks call the *Great Ehoiai*.

Zeus' Son Argus, Father of Epidaurus

186 Pausanias, *Description of Greece*

According . . . to the epic poem, the *Great Ehoiai*, Epidaurus' father was Argus, the son of Zeus.

Fragments Relating to Heracles (Fr. 187–91)

187a, b Anonymous commentary on Aristotle's *Nicomachean Ethics*

(a) Hesiod . . . in the *Great Ehoiai* has Alcmene say to Heracles,

> Oh my child, in very truth you are the most toilsome[1]
> and the best
> whom father Zeus has begotten

(b) idem (Comm. in Aristot. Graec. XX p. 155.7–8 Heyl. but)

καὶ πάλιν·

αἱ Μοῖραί σε πονηρότατον καὶ ἄριστον

188 [250 MW] Schol. Pind. *Isthm.* 6.53 (III p. 255.19–22 Drachmann) "τὸν μὲν ἐν ῥινῷ λέοντος στάντα (scil. Ἡρακλέα) κελήσατο (sc. Τελαμών)".

εἴληπται δὲ ἐκ τῶν μεγάλων Ἠοιῶν ἡ ἱστορία· ἐκεῖ γὰρ εὑρίσκεται ἐπιξενούμενος ὁ Ἡρακλῆς τῷ Τελαμῶνι καὶ ἐμβαίνων τῇ δορᾷ καὶ εὐχόμενος οὕτως, καὶ ὁ διόπομπος αἰετός, ἀφ' οὗ τὴν προσωνυμίαν ἔλαβεν Αἴας.

189a, b [251(a), (b) MW; Meg 12 H]

(a) P. Oxy. 2498

ἢ τέκ' Ἀρισταίχμ[ην τε καὶ Εὐαίχμην ῥοδόπηχυν.
τὰς δ' αὖ Βουτίδαι[ἀγάγοντο
Κήϋκος ποτὶ δῶ[μα φιλοπτολέμου βασιλῆος
ἤτοι Π[ο]υ̣[λ]υκόω[ν μὲν Ἀρισταίχμην τανύπεπλον
ἤγαγε[θ'] ἵπποισ[ίν τε καὶ ἄρμασι κολλητοῖσιν.
ἢ δέ οἱ ἐν μεγάρο[ις θεοείκελα γείνατο τέκνα
Δηΐμαχον Στέφανό[ν τε
τὴν δὲ Πολυκρεί[ων θαλερὴν ποιήσατ' ἄκοιτιν
Εὐαίχμην, ἢ εἴδε[ι ἐκαίνυτο φῦλα γυναικῶν.
τὴν δ' ἄρα Χαιρεσί[λαος

(b) and again:
the Destinies (scil. have made) you the most
toilsome[1] and the best

188 Scholium on Pindar's *Isthmians*

"He (i.e. Telamon) bade him (i.e. Heracles), who was standing in his lion's skin": The story is taken from the *Great Ehoiai*. For there one can find Heracles as Telamon's guest and standing on a (i.e. lion's) skin and praying in this way, and the messenger from Zeus, an eagle, from which Ajax took his name.[2]

The Daughters of Heracles' Son Hyllus

189

(a) Oxyrhynchus papyrus

she bore Aristaechme [and rosy-armed Euaechme.
Them the sons of Boutas [led off
to the mansion of Ceyx, [the war-loving king;
Polycoon led off [long-robed Aristaechme,
with his horses and [closely-joined chariots.
She [bore] him in the halls [god-like children
Deimachus and Stephanus [
And Polycreon [made his vigorous wife
Euaechme, who in beauty [surpassed the tribe of women.
And Chaeresilaus [

[1] The adjective can also mean "the worst." [2] Ajax's name (Αἴας) is derived here from the word for eagle (αἰετός).

Ἰασίδης [ἴ]πποισ[ι καὶ ἅρμασι κολλητοῖσι

1–4 West 5–6 Lobel 7–8 West 9–11 Lobel

(b) Paus. 4.2.1

πυθέσθαι δὲ σπουδῇ πάνυ ἐθελήσας οἵτινες παῖδες Πολυκάονι ἐγένοντο ἐκ Μεσσήνης, ἐπελεξάμην τάς τε Ἠοίας καλουμένας καὶ τὰ ἔπη τὰ Ναυπάκτια, πρὸς δὲ αὐτοῖς ὁπόσα Κιναίθων καὶ Ἄσιος ἐγενεαλόγησαν. οὐ μὴν ἔς γε ταῦτα ἦν σφισιν οὐδὲν πεποιημένον, ἀλλὰ Ὄλλου μὲν τοῦ Ἡρακλέους θυγατρὶ Εὐαίχμῃ συνοικῆσαι Πολυκάονα υἱὸν Βούτου λεγούσας τὰς μεγάλας οἶδα Ἠοίας· τὰ δὲ ἐς τὸν Μεσσήνης ἄνδρα καὶ τὰ ἐς αὐτὴν Μεσσήνην παρεῖταί σφισι.

190 [252 MW; Meg 13 H] Paus. 9.40.6

τὸ δὲ νῦν τοῖς Χαιρωνεῦσιν ὄνομα γεγονέναι (scil. λέγουσιν) ἀπὸ Χαίρωνος, ὃν Ἀπόλλωνός φασιν εἶναι, μητέρα δὲ αὐτοῦ Θηρὼ τὴν Φύλαντος εἶναι. μαρτυρεῖ δὲ καὶ ὁ τὰ ἔπη τὰς μεγάλας Ἠοίας ποιήσας·

Φύλας δ' ὤπυιεν κούρην κλειτοῦ Ἰολάου
Λειπεφίλην, ἣ εἶδος Ὀλυμπιάδεσσιν ‹ἔριζεν›.
†Ἱππότην δέ οἱ υἱὸν ἐνὶ μεγάροισιν ἔτικτε
Θηρώ τ' εὐειδέα ἰκέλην φαέεσσι σελήνης.
Θηρὼ δ' Ἀπόλλωνος ἐν ἀγκοίνῃσι πεσοῦσα
γείνατο Χαίρωνος κρατερὸν μένος ἱπποδάμοιο

2 ἔριζεν add. West

Iasius' son, with horses [and closely-joined chariots

(b) Pausanias, *Description of Greece*

Since I was very eager to find out who Polycaon's sons by Messene were, I read the so-called *Ehoiai* and the *Naupactia* epic, and besides these all the genealogical poetry of Cinaethon and Asius. However, on this question they wrote nothing at all. But I do know that the *Great Ehoiai* says that Polycaon, the son of Boutas, married Eu-aechme, the daughter of Heracles' son Hyllus; but it leaves out Messene's husband and Messene herself.

Phylas, Husband of Heracles' Nephew Iolaus and Father of Thero, Who Bore Chaeron to Apollo

190 Pausanias, *Description of Greece*

(They say that) the new name of Chaeronia comes from Chaeron, who they say was Apollo's son, while his mother was Thero, the daughter of Phylas. The author of the *Great Ehoiai* testifies to this too, writing,

Phylas married glorious Iolaus' daughter,
Leipephile, who ‹contended› in beauty with the
Olympian goddesses.
She bore him a son, †Hippotes, in the halls,
and fair-formed Thero, like the beams of the moon.
And Thero, falling into Apollo's arms,
bore the mighty strength of horse-taming Chaeron.

191a, b, c [253 MW; Meg 14 H]

(a) Schol. Pind. *Pyth.* 4.36c (II p. 102.16–20 Drachmann), de Euphemo Argonauta

ὁ δὲ Ἀσκληπιάδης τὰ ἐν ταῖς μεγάλαις Ἠοίαις παρατίθεται·

ἠ̓ οἵη Τρίῃ πυκινόφρων Μηκιονίκη,
ἣ τέκεν Εὔφημον γαιηόχῳ Ἐννοσιγαίῳ
μιχθεῖσ᾽ ἐν φιλότητι πολυχρύσου Ἀφροδίτης

(b) Schol. Pind. *Pyth.* 4.15b (II p. 99.1–2 Drachmann)

ὁ δὲ Εὔφημος γίνεται παῖς Ποσειδῶνος καὶ Μηκιονίκης τῆς Εὐρώτα θυγατρός, ὃς ἔγημε θυγατέρα Ἀλκμήνης Λαονόμην.

(c) Schol. Pind. *Pyth.* 4.79b (II p. 108.7–9 Drachmann)

γυναῖκα δὲ ἔσχεν ὁ Εὔφημος Λαονόμην Ἡρακλέους ἀδελφήν, Ἀμφιτρύωνος θυγατέρα καὶ Ἀλκμήνης.

192 [254 MW] Schol. Ap. Rhod. 2.178 (p. 141.12–15 Wendel)

πεπηρῶσθαι δὲ Φινέα φησὶν Ἡσίοδος ἐν μεγάλαις Ἠοίαις, ὅτι Φρίξῳ τὴν ὁδὸν ἐμήνυσεν, ἐν δὲ τῷ γ΄ Καταλόγῳ, ἐπειδὴ τὸν μακρὸν χρόνον τῆς ὄψεως προέκρινεν.

Heracles' Sister Laonome, Wife of Euphemus

191a, b, c[3] Scholia on Pindar's *Pythians*[4]

(a) Asclepiades[5] cites this in the *Great Ehoiai*:

Or like her: at Hyria, shrewd-spirited Mecionice,
who bore Euphemus to the earth-holding Earth-
shaker
mingling in golden Aphrodite's love

(b) Euphemus is born as the son of Poseidon and Eurotas' daughter Mecionice; he married Alcmene's daughter Laonome.

(c) Euphemus had as wife Heracles' sister Laonome, the daughter of Amphitryon and Alcmene.

Fragments Relating to Phrixus (Fr. 192–94)

192 Scholium on Apollonius Rhodius' *Argonautica*

Hesiod says in the *Great Ehoiai* that Phineus was blinded because he indicated the way to Phrixus, but in the third book of the *Catalogue* (Fr. 105) he says it was because he preferred a long lifetime to sight.

[3] Cf. Fr. 157.

[4] The Pindaric passage tells of the Argonaut Euphemus.

[5] Either Asclepiades of Tragilus (*FGrHist* 12) or Asclepiades of Myrleia (*FGrHist* 697, so Jacoby).

193 [255 MW] Schol. Ap. Rhod. 2.1122 (p. 206.21–3 Wendel) " Ἄργος"

εἷς τῶν Φρίξου παίδων οὗτος. τούτου δὲ Ἡρόδωρός (*FGrHist* 31 F 39) φησιν ἐκ Χαλκιόπης τῆς Αἰήτου θυγατρός, Ἀκουσίλαος (*FGrHist* 2 F 38) δὲ καὶ Ἡσίοδος ἐν ταῖς μεγάλαις Ἠοίαις φασὶν ἐξ Ἰοφώσσης τῆς Αἰήτου. καὶ οὗτος μέν φησιν αὐτοὺς τέσσαρας, Ἄργον Φρόντιν Μέλανα Κυτίσωρον, Ἐπιμενίδης (*FGrHist* 457 F 12; 3 B 12 DK) δὲ πέμπτον προστίθησι Πρέσβωνα.

194a, b [256 MW]

(a) Antoninus Liberalis 23, Βάττος

Ἄργου τοῦ Φρίξου καὶ Περιμήλης τῆς Ἀδμήτου θυγατρὸς ἐγένετο Μάγνης. οὗτος ᾤκησεν ἐγγὺς Θεσσαλίας, καὶ τὴν γῆν ταύτην ἀπ' αὐτοῦ Μαγνησίαν προσηγόρευσαν οἱ ἄνθρωποι.

(b) Schol. ad loc.

ἱστορεῖ Νίκανδρος Ἑτεροιουμένων α' (Fr. 40 Schneider) καὶ Ἡσίοδος ἐν μεγάλαις Ἠοίαις καὶ Διδύμαχος Μεταμορφώσεων γ' (*SH* 378A) καὶ Ἀντίγονος ἐν ταῖς Ἀλλοιώσεσι (*SH* 50) καὶ Ἀπολλώνιος ὁ Ῥόδιος ἐν ἐπιγράμμασιν, ὥς φησι Πάμφιλος ἐν α'.

193 Scholium on Apollonius Rhodius' *Argonautica*

"Argus": This was one of the sons of Phrixus. Herodorus says their mother was Aeetes' daughter Chalciope, Acusilaus and Hesiod in the *Great Ehoiai* say she was Aeetes' daughter Iophossa. And he[6] says there were four of them, Argus, Phrontis, Melas, and Cytisorus, while Epimenides adds a fifth, Presbon.

194a, b

(a) Antoninus Liberalis, *Collection of Metamorphoses*

From Phrixus' son Argus and Admetus' daughter Perimele was born Magnes. He dwelt near Thessaly, and human beings called that land Magnesia because of him.

(b) Scholium on this passage

The story is told by Nicander in *Transmutations* book 1, and Hesiod in the *Great Ehoiai*, and Didymachus in *Metamorphoses* book 3, and Antigonus (i.e. of Carystus) in *Transformations*, and Apollonius Rhodius in his epigrams, as Pamphilus says in book 1.

[6] It is uncertain whether this refers to the author of the *Great Ehoiai* or to the author of the passage under discussion, Apollonius Rhodius.

195 [257 MW; Meg 15 H] Paus. 9.36.7

Ὑήττου δὲ ἐποιήσατο μνήμην καὶ ὁ τὰ ἔπη συνθεὶς ἃ μεγάλας Ἠοίας καλοῦσιν Ἕλληνες·

Ὕηττος δὲ Μόλουρον Ἀρίσβαντος φίλον υἱὸν
κτείνας ἐν μεγάροις εὐνῆς ἕνεχ' ἧς ἀλόχοιο
οἶκον ἀποπρολιπὼν φεῦγ' Ἄργεος ἱπποβότοιο,
ἶξεν δ' Ὀρχομενὸν Μινυῆιον· καί μιν ὅ γ' ἥρως
δέξατο καὶ κτεάνων μοῖραν πόρεν ὡς ἐπιεικές

196 [258 MW] Paus. 2.2.3

πεποίηται δὲ ἐν Ἠοίαις μεγάλαις Οἰβάλου θυγατέρα εἶναι Πειρήνην.

197a, b [259(a) MW]

(a) Paus. 6.21.10

ἀπέθανον δὲ ὑπὸ τοῦ Οἰνομάου κατὰ τὰ ἔπη τὰς μεγάλας Ἠοίας Ἀλκάθους ὁ Πορθάονος, δεύτερος οὗτος ἐπὶ τῷ Μάρμακι, μετὰ δὲ Ἀλκάθουν Εὐρύαλος καὶ Εὐρύμαχός τε καὶ Κρόταλος. τούτων μὲν οὖν γονέας τε καὶ πατρίδας οὐχ οἷά τε ἦν πυθέσθαι μοι.

OTHER FRAGMENTS

Hyettus Slays the Adulterous Molurus

195 Pausanias, *Description of Greece*

The author of the epic poem which the Greeks call the *Great Ehoiai* also mentioned Hyettus:

> Hyettus, after killing Arisbas' dear son Molurus
> in the halls on account of his wife's bed,
> left his house and fled from horse-grazed Argos,
> and came to Minyan Orchomenus; and the hero
> received him and gave him a share of his wealth, as is fitting.

Peirene, Daughter of Oebalus

196 Pausanias, *Description of Greece*

It is written in the *Great Ehoiai* that Peirene was the daughter of Oebalus.

The Suitors for Hippodamea Slain by Oenomaus

197

(a) Pausanias, *Description of Greece*

According to the epic, the *Great Ehoiai*, Porthaon's son Alcathous died at the hands of Oenomaus, second after Marmax, and after Alcathous Euryalus and Eurymachus and Crotalus. It was not possible for me to find out their parents and homelands.

(b) Schol. Pind. *Ol.* 1.127b (I p. 45.11–16 Drachmann)

"τρεῖς τε καὶ δέκ' ἄνδρας ὀλέσας"

οἱ ἀναιρεθέντες οὗτοί εἰσιν· Μέρμνης, Ἱππίδης, Πέλοψ ὁ Ὀπούντιος, Ἀκαρνάν, Εὐρύμαχος, Εὐρύτιος, Τρικόρωνος, Αὐτομέδων, Λάσιος, Χάλκων, Τρικόρωνος, Ἀμφικάθους ὁ Πορθάονος, Ἀριστόμαχος, Κρόκαλος. τούτους τῷ ἀριθμῷ τῶν ἀπολομένων μνηστήρων καὶ Ἡσίοδος καὶ Ἐπιμενίδης (*FGrHist* 457 F 14, 3 B 17 DK) μαρτυρεῖ.

198 [260 MW] Schol. Ap. Rhod. 4.58 (pp. 264.16–265.1 Wendel)

ἐν δὲ ταῖς μεγάλαις Ἠοίαις λέγεται τὸν Ἐνδυμίωνα ἀνενεχθῆναι ὑπὸ τοῦ Διὸς εἰς οὐρανόν, ἐρασθέντα δὲ Ἥρας εἰδώλῳ παραλογισθῆναι νεφέλης, καὶ διὰ τὸν ἔρωτα ἐκβληθέντα κατελθεῖν εἰς Ἅιδου.

199a, b [261 MW]

(a) Schol. Ap. Rhod. 1.118–21 (p. 17.5–11 Wendel)

ἐν δὲ ταῖς μεγάλαις Ἠοίαις λέγεται, ὡς ἄρα Μελάμπους φίλτατος ὢν τῷ Ἀπόλλωνι ἀποδημήσας κατέλυσε παρὰ Πολυφόντῃ. βοὸς δὲ αὐτῷ τεθυμένου, δράκοντος ἀνερπύσαντος παρὰ τὸ θῦμα, διαφθεῖραι αὐτὸν τοὺς θεράποντας τοῦ βασιλέως· τοῦ δὲ βασιλέως χαλεπήναντος τὸν Μελάμποδα λαβεῖν καὶ θάψαι, τὰ

(b) Scholium on Pindar's *Olympians*

"having destroyed thirteen men": those who were killed were the following: Mermnes, Hippothous, Pelops from Opous, Acarnan, Eurymachus, Eurylochus, Automedon, Lasius, Chalcon, Tricoronus, Alcathous the son of Porthaon, Aristomachus, Crocalus. Both Hesiod and Epimenides provide testimony that this was the number of suitors slain.

Endymion

198 Scholium on Apollonius Rhodius' *Argonautica*

In the *Great Ehoiai* it is said that Endymion was carried up by Zeus to heaven, but that he was seized by desire for Hera and was deceived by the phantom of a cloud, and that because of this desire he was thrown out and went down to Hades.

Melampus

199a, b Scholia on Apollonius Rhodius' *Argonautica*

(a) In the *Great Ehoiai* it is said that Melampus, who was very dear to Apollo, went abroad and stayed at the house of Polyphontes. While he was sacrificing an ox, a serpent glided up beside the sacrifice, and the king's servants killed it. Despite the king's anger, Melampus took it and buried

δὲ τούτου ἔγγονα τραφέντα ὑπὸ τούτου λείχειν τὰ ὦτα καὶ ἐμπνεῦσαι αὐτῷ τὴν μαντικήν.

(b) Schol. Ap. Rhod. 1.118–21, cod. P, p. 16 Brunck. Schaefer

κλέπτοντα δὲ τὸν Μελάμποδα τὰς βοῦς τοῦ Ἰφίκλου καὶ συλληφθέντα ὑπ' αὐτοῦ, ἐπειδὴ τὸ στέγος ἔμελλεν ὅσον οὔπω πεσεῖσθαι τῆς οἰκίας, κατανενοηκότα ὑπὸ μαντικῆς, ἐν δεσμωτηρίῳ κατεχόμενον, εἰπεῖν τῇ θεραπαίνῃ τοῦ Ἰφίκλου. παρ' ἧς Ἴφικλος μαθὼν τὸ πρόρρημα, αὐτός τε ἀπαλλάττεται τοῦ δεινοῦ, καὶ Μελάμποδα αἰδεσθεὶς ἀπέλυσεν, ἐπιδοὺς αὐτῷ καὶ τὰς βοῦς ἃς ἀφίκετο κλέψαι.

200 [262 MW] Schol. Ap. Rhod. 4.828 (p. 295.20–21 Wendel)

ἐν δὲ ταῖς μεγάλαις Ἠοίαις Φόρβαντος καὶ Ἑκάτης ἡ Σκύλλα.

201 [363A MW] Philodemus *De pietate* B 7073–80 Obbink

τὴ]ν Ἀθ[ηνᾶν] ...[ὁ τὰ]ς μεγάλας Ἠ[οίας ἀν]αγράψας.

it. Its offspring, which he raised, licked his ears and inspired him with the gift of prophecy.

(**b**) When Melampus was stealing the cattle of Iphiclus he was caught by him; since he knew by his gift of prophecy, although he was confined in prison, that the roof of the building was going to fall down very soon, he said this to Iphiclus' serving woman. Iphiclus heard the prediction from her and himself escaped from the danger, and because of his veneration for Melampus he freed him and also gave him the cattle which he had come to steal.

Scylla

200 Scholium on Apollonius Rhodius' *Argonautica*

In the *Great Ehoiai*, Scylla is the daughter of Phorbas and Hecate.

Athena

201 Philodemus, *On Piety*

Athena [ ][7] the man who wrote down the *Great Ehoiai*.

[7] The lacuna is long enough to contain at least several words; but the fact that the sentences after the one cited here refer to Athena twice as "the same" indicates that Philodemus was referring to an account of Athena in the *Great Ehoiai* as well.

ΚΗΥΚΟΣ ΓΑΜΟΣ

202 [263 MW] Schol. Ap. Rhod. 1.1289 (p. 116.12–14 Wendel)

Ἡσίοδος ἐν τῷ Κήυκος γάμῳ ἐκβάντα φησὶν αὐτὸν ἐφ' ὕδατος ζήτησιν τῆς Μαγνησίας περὶ τὰς ἀπὸ τῆς ἀφέσεως αὐτοῦ Ἀφετὰς καλουμένας ἀπολειφθῆναι.

203 [264* MW] Zenobius 2.19 (*Corp. Paroem. Graec.* I pp. 36.21–37.3)

αὐτόματοι δ' ἀγαθοὶ ἀγαθῶν ἐπὶ δαῖτας ἵενται

οὕτως Ἡσίοδος ἐχρήσατο τῇ παροιμίᾳ, ὡς Ἡρακλέους ἐπιφοιτήσαντος ἐπὶ τὴν οἰκίαν Κήυκος τοῦ Τραχινίου καὶ οὕτως εἰπόντος.

204a, b, c, d, e [266(a) (b) (c), 267 MW]

(a) P. Oxy. 2495 fr. 37

]ο̣υ̣κ̣.[ ]..[
].πονεοντες[
]ο̣ὐ γὰρ ἄτερ τε[

202 Scholium on Apollonius Rhodius' *Argonautica*

Hesiod in the *Wedding of Ceyx* says that he (i.e. Heracles) disembarked (i.e. from the Argo) in order to look for water and was left behind in Magnesia near a place called Aphetae because of his desertion.[8]

203 Zenobius, Epitome of Didymus' and Lucillus Tarrhaeus' collections of proverbs

> Of their own accord, good men hasten to the
> banquets of good men

Hesiod used the proverb as follows: Heracles was going towards the house of Ceyx the Trachinian and said this.

204a, b, c, d, e

(a) Oxyrhynchus Papyrus

] [
] [
] for not without

[8] The place name Aphetae is here derived from *ἀφίημι*, "to dismiss or discharge."

5]σωσα
τρα]πέζας
τρίποδάς τε]καθέδρας]]
]δ' ἔχον αἴσας
]ων
⌊αὐτὰρ ἐπεὶ δαιτὸς μὲν ἐίσης⌋ ἐξ ἔρον ἔντο
⌊μητέρα μητρὸς⌋ παισ]ὶν ἄγοντο
10 ⌊ἀζαλέην τε καὶ ὀπταλέην σφετέροισι⌋ τέκεσσι
⌊τεθνάναι⌋[νιφετ]όν τε καὶ ὄμβ[ρον

3 ἄτερ τε[West 5 τρίποδας Lobel καθέδρας deletum, τρα]πέζας suprascriptum 8–11 cf. fr. (c) 9 παισὶν Lobel 11 νιφετ]όν West

(b) Athen. 2.32 p. 49b

Ἡσίοδος ἐν Κήυκος γάμῳ—κἂν γὰρ γραμματικῶν παῖδες ἀποξενῶσι τοῦ ποιητοῦ τὰ ἔπη ταῦτα, ἀλλ' ἐμοὶ δοκεῖ ἀρχαῖα εἶναι—τρίποδας τὰς τραπέζας φησί. (= Hesiodus T68)

(c) Pollux 6.83

ἦσαν δέ τινες "πρῶται" τράπεζαι καὶ "δεύτεραι" καὶ "τρίται". καὶ "τρίποδες" μὲν ἐφ' ὧν ἔκειντο, καὶ ἔστι τοὔνομα παρ' Ἡσιόδῳ καὶ ἐν Τελμησσεῦσιν Ἀριστοφάνους (Ar. fr. 545 K.-A.).

]
and tripod] tables[9]
] they had shares
]

then when they had put away their desire for the equal
banquet
] mother's mother [ ] they led [to the children,
dry and roasted to their own children
to die [snowstorm] and rainstorm

(b) Athenaeus, *Scholars at Dinner*

Hesiod in *The Wedding of Ceyx*—for even if the grammarians' slaves banish this epic from the poet, nonetheless to me it seems to be ancient—calls tables tripods. (= Hesiod T68)

(c) Pollux, *Onomasticon*

There were some "first" tables and "second" and "third" ones. And "tripods" upon which they (i.e. the tables) rested, and this is the term in Hesiod and in Aristophanes' *Telmessians*.

[9] In the papyrus, the word "seats" has been deleted and above it has been written "tables".

(d) Trypho *De tropis* 23 (Rhet. Gr. III pp. 224-5 Spengel)

αἴνιγμά ἐστι φράσις διάνοιαν ἀποκεκρυμμένην καὶ ἀσύνετον πειρωμένη ποιεῖν, ὡς τὰ παρ' Ἡσιόδῳ περὶ τῆς κύλικος λεγόμενα·

μηδέ ποτ' οἰνοχόην τιθέμεν κρητῆρος ὕπερθεν
(*Op.* 744)
<

5 αὐτὰρ ἐπεὶ δαιτὸς μὲν ἐίσης ἐξ ἔρον ἔντο, >
†"οἷον οὐ† μητέρα μητρὸς < παισὶν> ἄγοντο
<ἀζαλέην τε καὶ ὀπταλέην σφετέροισι τέκεσσι τεθνάναι>

..."ἀζαλέην καὶ ὀπταλέην", ἐπεὶ δοκεῖ πρῶτα μὲν ξηραίνεσθαι, εἶτα ὀπτᾶσθαι. "σφετέροισι τέκεσσι", τοῖς ἑαυτοῦ τέκνοις, λέγει δὲ τοῖς ξένοις. τὸ δὲ "τεθνάναι", καθὸ δοκεῖ ἐκ τῆς ὕλης ἐκκεκόφθαι.

7–8 e.g. West

(e) Plutarch, *Quaest. conviv.* 8.8.4 p. 730e-f

καθάπερ οὖν τὸ πῦρ τὴν ὕλην, ἐξ ἧς ἀνήφθη, μητέρα καὶ πατέρ' οὖσαν ἤσθιεν, ὡς ὁ τὸν Κήυκος γάμον εἰς τὰ Ἡσιόδου παρεμβαλὼν εἴρηκεν. . .(= Hesiodus T67)

205 [268 MW] Schol. Hom. *Il.* 7.76 (II, p. 225.51 Erbse)

ἐν τῶι Κ̣ή̣ὺ̣[κ]ο̣ς γ̣ά̣μ̣ωι εἴρηται τὸ

ἀπάτωροι

(d) Tryphon, *On Rhetorical Figures*

An enigma is an utterance which tries to make its meaning hidden and unintelligible, as for example what is said in Hesiod about the wine-cup:

> And do not ever put the ladle on top of the wine-
> bowl (*Works and Days* 744)
> ‹ ›
> then when they had put away the desire for the equal
> banquet
> † mother's mother [ ] they led ‹to the children,›
> ‹dry and roasted to their own children
> to die.›

... "Dry and roasted," since it seems that first they are dried, then roasted. "To their own children," to their own children,[10] he means to their guests. "To die," since it seems to have been cut out of the wood.

(e) Plutarch, *Table Talk*

Just as the fire devours the wood out of which it has been kindled and which is its mother and father, as the man who interpolated *The Wedding of Ceyx* into Hesiod's works said ... (= Hesiod T67)

205 Scholium on Homer's *Iliad*

In *The Wedding of Ceyx* it is said,

> fatherless ones

[10] In the Greek original, these words provide a prose paraphrase for the poetic citation.

ΜΕΛΑΜΠΟΔΙΑ

206 [270 MW] Schol. A Hephaest. p. 109.4–6 Consbruch

πίσσης τε δνοφερῆς καὶ κέδρου νηλέι καπνῷ

207 [271 MW] Athen. 11.99 p. 498a-b

Ἡσίοδος δ' ἐν δευτέρῳ Μελαμποδίας. . .λέγει·

τῷ δὲ Μάρης θοὸς ἄγγελος ἦλθε δι' οἴκου,
πλήσας δ' ἀργύρεον σκύπφον φέρε, δῶκε δ' ἄνακτι

208 [272 MW] Athen. 11.99 p. 498b

καὶ πάλιν·

καὶ τότε μάντις μὲν δεσμὸν βοὸς αἴνυτο χερσίν,
Ἴφικλος δ' ἐπὶ νῶτ' ἐπεμαίετο· τῷ δ' ἐπ' ὄπισθεν
σκύπφον ἔχων ἑτέρῃ, ἑτέρῃ δὲ σκῆπτρον ἀείρας
ἔστειχεν Φύλακος καὶ ἐνὶ δμώεσσιν ἔειπεν

209 [274 MW] Athen. 2.13 p. 40f

ἡδύ ἐστιν

ἐν δαιτὶ καὶ εἰλαπίνῃ τεθαλυίῃ
τέρπεσθαι μύθοισιν, ἐπὴν δαιτὸς κορέσωνται,

Ἡσίοδος ἐν τῇ Μελαμποδίᾳ φησίν.

OTHER FRAGMENTS

THE MELAMPODIA

206 Scholium on Hephaestion's *Handbook*

with the pitiless smoke of dark pitch and cedar

207 Athenaeus, *Scholars at Dinner*

Hesiod in book 2 of the *Melampodia* . . . says,

to him, Mares the swift messenger came through the house,
brought a silver cup he had filled, and gave it to the lord

208 Athenaeus, *Scholars at Dinner*

and again,

and then the seer[11] took the ox's halter with his hands,
and Iphiclus laid a hand on its back; and behind him,
holding a cup with one hand and with the other lifting a scepter
Phylacus walked and said to the slaves

209 Athenaeus, *Scholars at Dinner*

it is sweet

in the feast and blooming banquet
to take pleasure in stories, when they have their fill of the feast,

Hesiod says in the *Melampodia*.

[11] Or a proper name, Mantes.

210 [273 MW] Clemens *Strom.* 6.2.26 (II p. 442 Stählin)

Ἡσίοδός τε ἐπὶ τοῦ Μελάμποδος ποιεῖ

ἡδὺ δὲ καὶ τὸ πυθέσθαι, ὅσα θνητοῖσιν ἔνειμαν
ἀθάνατοι, δειλῶν τε καὶ ἐσθλῶν τέκμαρ ἑναργές

211a, b [275 MW]

(a) Ps. Apollod. *Bibl.* 3 [69–72] 6.7 (p. 126–28 Wagner)

ἦν δὲ παρὰ Θηβαίοις μάντις Τειρεσίας. . . Ἡσίοδος δέ φησιν ὅτι θεασάμενος περὶ Κυλλήνην ὄφεις συνουσιάζοντας καὶ τούτους τρώσας ἐγένετο ἐξ ἀνδρὸς γυνή, πάλιν δὲ τοὺς αὐτοὺς ὄφεις παρατηρήσας συνουσιάζοντας ἐγένετο ἀνήρ. διόπερ Ἥρα καὶ Ζεὺς ἀμφισβητοῦντες πότερον τὰς γυναῖκας ἢ τοὺς ἄνδρας ἥδεσθαι μᾶλλον ἐν ταῖς συνουσίαις συμβαίνοι, τοῦτον ἀνέκριναν. ὁ δὲ ἔφη δεκαεννέα μοιρῶν περὶ τὰς συνουσίας οὐσῶν τὰς μὲν ἐννέα ἄνδρας ἥδεσθαι, τὰς δὲ δέκα γυναῖκας. ὅθεν Ἥρα μὲν αὐτὸν ἐτύφλωσε, Ζεὺς δὲ τὴν μαντικὴν αὐτῷ ἔδωκεν. τὸ ὑπὸ Τειρεσίου λεχθὲν πρὸς Δία καὶ Ἥραν·

οἴην μὲν μοῖραν δέκα μοιρέων τέρπεται ἀνήρ,
τὰς δὲ δέκ' ἐμπίπλησι γυνὴ τέρπουσα νόημα.

ἐγένετο δὲ καὶ πολυχρόνιος.

210 Clement of Alexandria, *Miscellanies*

and Hesiod writes about Melampus,

and it is sweet too to learn the clear distinguishing
mark
of bad and good things that the immortals have
assigned to mortals[12]

211a, b

(a) Pseudo-Apollodorus, *Library*

Among the Thebans there was a seer, Teiresias ... Hesiod says that after he saw snakes coupling on Mount Cyllene and injured them, he was changed from a man into a woman, and that he watched for the same snakes coupling again and was changed back into a man. For this reason, when Hera and Zeus were quarreling about whether the pleasure in sexual intercourse was greater for men or for women, they asked him. He said that if there are nineteen portions in sexual intercourse, men take pleasure in nine of them, women in ten. Hence Hera blinded him, but Zeus gave him the gift of prophecy. What was said by Teiresias to Zeus and Hera:

in only one portion out of ten portions a man has
delight,
but the ten a woman fills out, delighting her senses.[13]

He also became long-lived.

[12] Meineke suggested that this fragment should directly follow the preceding one.

[13] The arithmetic in the poetic citation contradicts that in the prose story it is meant to illustrate; no one knows why.

(b) Schol. Lycophr. 683 (II, p. 226.19 Scheer)

ὡς ὁ τῆς Μελαμποδίας ποιητής·

ἐννέα μὲν μοίρας, δεκάτην δέ τε τέρπεται ἀνὴρ
τὰς δέκα δ' ἐμπίπλησι γυνὴ τέρπουσα νόημα.

1 μοῖραν ante τέρπεται codd., del. Schenkl

212 [276 MW] Tzetzes in Lycophr. 682 (II, p. 225.22 Scheer); Tzetzes *Schol. Exeg. Iliad. Proem*, p. 149.3 Hermann (= Papathomopoulos, p. 26)

νῦν δὲ τὸν Τειρεσίαν λέγει, ἐπειδή φασιν αὐτὸν ἑπτὰ γενεὰς ζῆσαι· ...ὥς φησι καὶ ὁ Μελαμποδίας ποιητής· παρεισάγει γὰρ τὸν Τειρεσίαν λέγοντα·

Ζεῦ πάτερ, εἴθε μοι εἴθ' ἥσσω μ' αἰῶνα βίοιο
ὄφελλες δοῦναι καὶ ἴσα φρεσὶ μήδεα ἴδμεν
θνητοῖς ἀνθρώποις· νῦν δ' οὐδέ με τυτθὸν ἔτισας,
ὃς μακρόν γέ μ' ἔθηκας ἔχειν αἰῶνα βίοιο
ἑπτά τ' ἐπὶ ζώειν γενεὰς μερόπων ἀνθρώπων

1 Ζεὺς Tz. in Lyc. εἴθ' ἥσσω μ' Tz. in Lyc.: εὖθ' ἥσσω μ' Tz. schol. exeg.: ἥσσον' ἔχειν Boissonade: εἶτ' ἶσόν τ' O. Schneider 2 ὄφελες Tz. in Lyc. δοῦναι καὶ ἴσα μήδεα Tz. in Lyc.: δοῦναι [.....] φρεσὶ μήδεα Tz. schol. exeg. 4 ὃς μακρόν γέ μ' Rossbach: ὅς γε μακρόν με Tz. in Lyc.: μ]ακρόν γε Tz. schol. exeg.: ὅς γέ με μακρὸν Boissonade 5 τ' Kinkel: μ' Tz.: δ' Goettling ἐπὶ cod. γ^1: ἔτι codd. ceteri

OTHER FRAGMENTS

(b) Scholium on Lycophron's *Alexandra*

According to the poet of the *Melampodia*,

nine portions, and in the tenth a man has delight,
but ten a woman fills out, delighting her senses.

212 Tzetzes on Lycophron's *Alexandra* and on Homer's *Iliad*

now he (i.e. Lycophron) is speaking about Teiresias, since they say he lived for seven generations ... the poet of the *Melampodia* too says the same thing, for he introduces Teiresias who says,

Father Zeus, if only, if only a shorter period of life
you had given to me, and to know in my spirit
counsels similar
to mortal human beings! But as it is you have not
honored me even a little,
you who established that I would have a long period
of life
and live as long as seven generations of speech-
endowed human beings

213 [277 MW] Athen. 13.89 p. 609e

Ἡσίοδος δ' ἐν τρίτῳ Μελαμποδίας τὴν ἐν Εὐβοίᾳ Χαλκίδα "καλλιγύναικα" εἶπεν.

214 [278 MW] Strabo 14.1.27, de Colophone

λέγεται δὲ Κάλχας ὁ μάντις μετ' Ἀμφιλόχου τοῦ Ἀμφιαράου κατὰ τὴν ἐκ Τροίας ἐπάνοδον πεζῇ δεῦρο ἀφικέσθαι, περιτυχὼν δ' ἑαυτοῦ κρείττονι μάντει κατὰ τὴν Κλάρον Μόψῳ τῷ Μαντοῦς τῆς Τειρεσίου θυγατρός, διὰ λύπην ἀποθανεῖν. Ἡσίοδος μὲν οὖν οὕτω πως διασκευάζει τὸν μῦθον· προτεῖναι γάρ τι τοῦτο τῷ Μόψῳ τὸν Κάλχαντα·

> θαῦμά μ' ἔχει κατὰ θυμόν, ἐρινεὸς ὅσσον ὀλύνθων
> οὗτος ἔχει, μικρός περ ἐών· εἴποις ἂν ἀριθμόν;

τὸν δ' ἀποκρίνασθαι·

> μύριοί εἰσιν ἀριθμόν, ἀτὰρ μέτρον γε μέδιμνος·
> εἷς δὲ περισσεύει, τὸν ἐπενθέμεν οὔ κε δύναιο.
> ὣς φάτο, καί σφιν ἀριθμὸς ἐτήτυμος εἴδετο μέτρου.
> καὶ τότε δὴ Κάλχανθ' ὕπνος θανάτοιο κάλυψεν.

215 [279 MW] Strabo 14.5.17

Ἡσίοδος δ' ἐν Σόλοις ὑπὸ Ἀπόλλωνος ἀναιρεθῆναι τὸν Ἀμφίλοχόν φησιν.

OTHER FRAGMENTS

213 Athenaeus, *Scholars at Dinner*

Hesiod in book 3 of the *Melampodia* called Chalcis in Euboea
with its beautiful women

214 Strabo, *Geography*

It is said that the seer Calchas came back from Troy together with Amphiaraus' son Amphilochus on foot and arrived here (i.e. Colophon). But near Clarus he encountered a seer greater than himself, Mopsus, the son of Teiresias' daughter Manto, and he died of grief. Hesiod arranges the story more or less in this way: Calchas set Mopsus the following challenge:

"Astonishment grips me in my spirit at how many figs
this fig-tree holds, small though it is: could you tell
the number?"

And the other replied,

"Ten thousand is the number, and the measure is a
bushel;
one is left over, which you could not add to it."
So he spoke, and they saw that the number of the
measure was true;
and then the sleep of death shrouded Calchas.

215 Strabo, *Geography*

Hesiod says that Amphilochus was killed by Apollo in Soli.

ΠΕΙΡΙΘΟΥ ΚΑΤΑΒΑΣΙΣ

216 [280 MW] P. Ibscher col. i

.... ὀλ]έσαι με βίηφί τε δουρί τε μακρῶι,
ἀλλά με Μοῖρ' ὀλο]ὴ καὶ Λητοῦς ὤλεσε[ν υἱός.
ἀλλ' ἄγε δή μοι ταῦτα δι]αμπερέως ἀγό[ρευσον·
....]νδε κατήλυθες [εἰς Ἀΐδαο
....] ἄμ' ἔσπετο πισ[τὸς] ἑ[ταῖρος
....]ει τί κατὰ χρέος ω[.....]ις;
.... π]ρότερό[ς] τ' ἀπ[ὸ] μῦθον ἔειπε[
....]ας ἐς ποιμένα λαῶν
.... .θ]εὰ δασπλῆτις Ἐρινύς·
"Διογεν]ὲς [Μελ]έαγ[ρε δαΐ]φρονος Οἰνέος υἱέ,
τοιγὰρ ἐγώ τοι] ταῦτ[α μ]άλ' ἀτρεκέως καταλέξω.
.....].ενωευδε[....] ἀγαυὴν Φερσεφόνειαν
.....]....ας φασ.[...]αι Δ[ία] τερπικέραυνον
ἀθανά]των τε νόμοις ἵνα ἐδνώσειεν ἄκ[ο]ιτιν
.....] ἐκείνους φασὶ κασιγνήτας μεγ[...]..εις
μνησ]τεύειν, γαμέειν δὲ φίλων ἀπάν[ευθε τοκήων
....]αι ἐκ μακάρων γάμον ὄρνυται ἐδνώσασθαι
αὐτοκ]ασιγνήτην ὁμοπάτριον· ἐγγυτέρω γὰρ
φήσ' εἶ]ναι γεγαὼς αὐτὸς μεγάλου Ἀΐδαο
Φερσεφ]όνηι κούρηι Δημήτερος ἠυκόμοιο·
αὐτὸς] μὲν γάρ φησι κασίγνητος καὶ ὄπατρος
..... .]εν]] Ἀΐδην δὲ φίλον πάτρωα τετύχθαι·

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14 Meleager.
15 Theseus.

OTHER FRAGMENTS

THE DESCENT OF PEIRITHOUS TO HADES

216 Ibscher papyrus

] to destroy me[14] by force and a long spear,
but deadly Destiny] and Leto's son destroyed [me.
But come now and] tell [me this] through and through:
] you have descended [into Hades
] a trusted [comrade] has accompanied together
] for what purpose [ ]?"
] he[15] uttered a speech before[16]
] to the shepherd of the people
] the goddess, ghastly Erinys:
"Zeus-born Meleager,] son of valorous Oeneus,
indeed I] shall tell [you] this quite unerringly.
] illustrious Persephone
] Zeus who delights in the thunderbolt
and by the ordinances of [the immortals], so that he would marry a wife
] they say that they [ ] their sisters
woo, and marry without their dear [parents
] from the blessed ones he sets about to wed in marriage
a sister by the same father; for nearer in kin
he says that he is] himself than great Hades
to Persephone,] daughter of beautiful-haired Demeter;
for he [himself] says that he is her brother and from the same father
] that Hades is her dear father's brother.

[16] Presumably before Peirithous could answer.

τοῦ δ' ἔν]εκεν φάτο βῆμεν ὑπὸ ζόφον ἠερόεντα·
ὣς ἔφατ'·] Οἰνείδης δὲ κατέστυγε μῦθον ἀκούσας,
καί μιν] ἀμ[ειβό]μενος προσεφώνει μειλιχίοισι·[
"Θησεῦ Ἀθην]αίων βουληφόρε θωρηκτάων,
....]δάμεια περίφρων ἣν παρά[κοι]τις
.... μ]εγαθύμου Πειριθόοιο;
]απονται[
].....[
]ουσκ[
]..[.....]ρεμα[
]..[

1–5 Merkelbach 6 χρέος Latte
10–11, 13–14 Merkelbach 16 fin. Maas 18–19 Latte
20–21 Latte 23 Maas 24–26 Merkelbach

ΙΔΑΙΟΙ ΔΑΚΤΥΛΟΙ

217a, b [282 MW]

(a) Plinius *Nat. hist.* 7.197

aes conflare et temperare Aristoteles (Fr. 602 Rose) Lydum Scythen monstrasse, Theophrastus (Fr. 731 Fortenbaugh et al.) Delam Phrygem putant, aerariam fabricam alii Chalybas, alii Cyclopas, ferrum Hesiodus in Creta eos qui vocati sunt Dactyli Idaei.

That is why] he said he was going down below the murky
gloom."
So he spoke.] But Oeneus' son shuddered at this speech
when he heard it
and answering [him] addressed him with mild words:
"Theseus,] counsellor of the cuirassed Athenians,
]damea was the exceedingly wise wife
] of great-spirited Peirithous?

(traces of 5 lines)

THE IDAEAN DACTYLS

217a, b

(a) Pliny the Elder, *Natural History*

Aristotle thinks that Scythes, a Lydian, showed how to blend and temper bronze, Theophrastus that it was Delas, a Phrygian; some that the Chalybes demonstrated the art of bronze-working, others the Cyclopes; Hesiod that the use of iron was discovered in Crete by those who have been called the Idaean Dactyls.

(b) Clemens *Strom.* 1.16.75 (II, pp. 48–49 Stählin–Früchtel)

Κέλμις τε αὖ καὶ Δαμναμενεὺς οἱ τῶν Ἰδαίων Δακτύλων πρῶτοι σίδηρον εὗρον ἐν Κύπρῳ, Δέλας δὲ ἄλλος Ἰδαῖος εὗρε χαλκοῦ κρᾶσιν, ὡς δὲ Ἡσίοδος, Σκύθης.

ΧΕΙΡΩΝΟΣ ΥΠΟΘΗΚΑΙ

218 [283 MW] Schol. Pind. *Pyth.* 6.22 (II p. 197.9–13 Drachmann)

τὰς δὲ Χείρωνος ὑποθήκας Ἡσιόδῳ ἀνατιθέασιν, ὧν ἡ ἀρχή·

Εὖ νῦν μοι τάδ' ἕκαστα μετὰ φρεσὶ πευκαλίμῃσι
φράζεσθαι· πρῶτον μέν, ὅτ' ἂν δόμον
εἰσαφίκηαι,
ἔρδειν ἱερὰ καλὰ θεοῖς αἰειγενέτῃσιν

cf. Pind. *Pyth.* 6.21–27 (et fort. *Nem.* 3.43–49, 56–63)

219 [284 MW] Phrynichus *Eclog.* 64 (pp. 65.40–66.43 Fischer), cf. Thom. Mag. p. 3.1 Ritschl

"ἀκεστής" λέγουσιν οἱ παλαιοί, οὐκ "ἠπητής". ἠπήσασθαι ἔστι μὲν ἅπαξ παρ' Ἀριστοφάνει ἐν Δαιταλεῦσι, παίζοντι τὰς Ἡσιόδου Ὑποθήκας "καὶ κόσκινον ἠπήσασθαι" (Ar. fr. 239 K.-A.). σὺ δὲ λέγε "ἀκέσασθαι" τὸ ἱμάτιον.

OTHER FRAGMENTS

(b) Clement of Alexandria, *Miscellanies*

Celmis and Damnameneus, the first of the Idaean Dactyls, discovered iron in Cyprus; Delas, another Idaean, discovered the blending of bronze, but according to Hesiod it was Scythes.[17]

THE PRECEPTS OF CHIRON

218 Scholium on Pindar's *Pythians*

They attribute to Hesiod *The Precepts of Chiron*, of which this is the beginning:

> Now note well all these things in your prudent spirit:
> first, whenever you come home,
> make a beautiful sacrifice to the eternally living gods

219 Phrynichus, *Selection from "Atticistes" on the Choice of Correct and Excellent Words*

The ancients say "restorer," not "mender." The word "to mend" occurs one time in Aristophanes in *The Banqueters*, when he is making fun of Hesiod's *Precepts* "and mend a sieve."[18] But you should say "restore" the cloak.

[17] Or "a Scythian."

[18] The quotation is from Aristophanes; but metrically it might also be from the author of *The Precepts of Chiron*.

220 [285 MW] Quintilianus *Inst.* 1.1.15

quidam litteris instruendos, qui minores septem annis essent, non putaverunt, quod illa primum aetas et intellectum disciplinarum capere et laborem pati posset, in qua sententia Hesiodum esse plurimi tradunt, qui ante grammaticum Aristophanem fuerunt; nam is (Aristoph. Byz. fr. 407 Slater) primus Ὑποθήκας, in quo libro scriptum hoc invenitur, negavit esse huius poetae. (= Hesiodus T69)

ΜΕΓΑΛΑ ΕΡΓΑ

221 [286 MW] Anon. Comm. in Arist. *Eth. Nicom.* 5.8 (Comm. in Aristot. Gr. XX p. 222.25 Heylbut)

εἰ κακά τις σπείραι, κακὰ κέρδεά <κ'> ἀμήσειεν·
εἴ κε πάθοι, τά τ' ἔρεξε, δίκη κ' ἰθεῖα γένοιτο

222 [287 MW] Schol. in Hes. *Op.* 128 (p. 55.14 Pertusi)

"γένος. . .ἀργύρεον"

τὸ δ' ἀργύρεον ἔνιοι τῇ γῇ οἰκειοῦσι λέγοντες ὅτι ἐν τοῖς μεγάλοις Ἔργοις τὸ ἀργύριον τῆς Γῆς γενεαλογεῖ.

ΑΣΤΡΟΝΟΜΙΑ VEL ΑΣΤΡΟΛΟΓΙΑ

223 [288 MW] Athen. 11.80 p. 491d

ὁ μὲν εἰς Ἡσίοδον δὲ ἀναφερομένην ποιήσας Ἀστρο-

OTHER FRAGMENTS

220 Quintilian, *Institutions of Oratory*

Some people thought that children should not be taught the alphabet until they were seven years old, since that is the age first able both to understand studies and to endure toil. Many who lived before the grammarian Aristophanes (i.e. of Byzantium) report that Hesiod was of this opinion; for he (i.e. Aristophanes) was the first to assert that the *Precepts*, in which book this is found written, are not by this poet. (= Hesiod T69)

THE GREAT WORKS

221 Anonymous commentary on Aristotle's *Nicomachean Ethics*

If someone sowed evils, he would reap evil profits;
if he suffered what he committed, the judgment would
be straight

222 Scholium on Hesiod's *Works and Days*

"race . . . of silver": some connect silver closely to the earth, saying that in *The Great Works* he derives the genealogy of silver from Earth.

ASTRONOMY OR *ASTROLOGY*

223 Athenaeus, *Scholars at Dinner*

The author of the *Astronomy* attributed to Hesiod always calls

νομίαν αἰεὶ Πελειάδας αὐτὰς λέγει·

τὰς δὲ βροτοὶ καλέουσι Πελειάδας

224 [289 MW] ibid.

καὶ πάλιν·

χειμέριαι δύνουσι Πελειάδες

225 [290 MW] ibid.

καὶ πάλιν·

τῆμος ἀποκρύπτουσι Πελειάδες

226 [290 MW] Plinius *Nat. hist.* 18.213

occasum matutinum Vergiliarum Hesiodus—nam huius quoque nomine exstat Astrologia (= Hesiodus T74)—tradidit fieri, cum aequinoctium autumni conficeretur.

227a, b [291 MW]

(a) Schol. Arat. 172 (p. 166.6–10 Martin), de Hyadibus

Ἡσίοδος γάρ φησι περὶ αὐτῶν·

νύμφαι Χαρίτεσσιν ὁμοῖαι,
Φαισύλη ἠδὲ Κορωνὶς ἐυστέφανός τε Κλέεια
Φαιώ θ' ἱμερόεσσα καὶ Εὐδώρη τανύπεπλος,
ἃς Ὑάδας καλέουσιν ἐπὶ χθονὶ φῦλ' ἀνθρώπων

them Pleiades:

mortals call these the Pleiades

224 Athenaeus, *Scholars at Dinner*

and again:

the wintry Pleiades set

225 Athenaeus, *Scholars at Dinner*

and again:

at that time the Pleiades conceal

226 Pliny the Elder, *Natural History*

Hesiod—for an *Astrology* in his name too is extant (= Hesiod T74)—reports that the Pleiades set in the morning at the time of the autumnal equinox.

227a, b

(a) Scholium on Aratus' *Phenomena*

Hesiod says about them (i.e. the Hyades):

Nymphs similar to the Graces,
Phaesyle and Coronis and well-garlanded Cleeia
and lovely Phaeo and long-robed Eudora,
whom the tribes of human beings on the earth call
the Hyades

(b) Tzetzes in Hes. *Op.* 384 (p. 206 Gaisford); cf. Tzetzes *Chil.* 12.161–65 Leone (= Hes. T78 Most)

τὰς λεγομένας Ὑάδας, ὧν τὰ ὀνόματα ὁ Ἀσκραῖος οὗτος Ἡσίοδος ἐν τῇ ἀστρικῇ αὐτοῦ βίβλῳ διδάσκει λέγων "νύμφαι . . . ἀνθρώπων".

228 [292 MW] Schol. Callim. *Aet.* fr. 110.67 Pf. (P. Oxy. 2258C fr. I), de Boote

πλάγιον μέν, ὡς] Ἡσίοδος, ἀν(α)τ(έλλοντα), κατ' εὐ-θεῖα[ν] δὲ δύνοντα.

229 [293 MW] Servius in Verg. *Georg.* 1.244–45 (III.1 p. 188.9 Thilo-Hagen), de Dracone

Hesiodus

ποταμῷ ῥείοντι ἐοικώς

ΗΣΙΟΔΟΥ Η ΚΕΡΚΩΠΟΣ ΑΙΓΙΜΙΟΣ

230 [294 MW] Schol. Eur. *Phoen.* 1116 (I p. 366.4–8 Schwartz); Tzetzes, *Schol. Exeg. Iliad.* 1.109, ed. Papathomopoulos, p. 27

ὁ δὲ τὸν Αἰγίμιον ποιήσας φησί·

καί οἱ ἐπὶ σκοπὸν Ἄργον ἴει κρατερόν τε μέγαν τε
τέτρασιν ὀφθαλμοῖσιν ὁρώμενον ἔνθα καὶ ἔνθα,

(b) Tzetzes on Hesiod's *Works and Days*

the so-called Hyades, whose names that man from Ascra, Hesiod, teaches in his astral book, saying,

Nymphs . . . Hyades

228 Scholium on Callimachus' *Aetia*

[aslant, according to] Hesiod, when it (i.e. Bootes) rises; straight down when it sets.

229 Servius on Virgil's *Georgics*

Hesiod:

like[19] a flowing river

AEGIMIUS, BY HESIOD OR CERCOPS

Fragments Relating to Io (Fr. 230–32)

230 Scholium on Euripides' *Phoenician Women*; Tzetzes on Homer's *Iliad*

The author of the *Aegimius* says,

and she[20] set upon her[21] as a guard Argus, strong and great,
who watched with four eyes, on this side and on that,

[19] Draco. [20] Hera. [21] Io.

ἀκάματον δέ οἱ ὦρσε θεὰ μένος, οὐδέ οἱ ὕπνος
πῖπτεν ἐπὶ βλεφάροις, φυλακὴν δ' ἔχεν ἔμπεδον
αἰεί

231 [294 MW] Ps. Apollod. *Bibl.* 2.[6]1.3 (p. 52.2–6 Wagner)

Ἥρα δὲ αἰτησαμένη παρὰ Διὸς τὴν βοῦν φύλακα αὐτῆς κατέστησεν Ἄργον τὸν πανόπτην, ὃν Φερεκύδης (*FGrHist* 3 F 67) μὲν Ἀρέστορος λέγει, . . . Κέρκωψ δὲ Ἄργου καὶ Ἰσμήνης τῆς Ἀσωποῦ θυγατρός.

232 [296 MW] Stephanus Byz. s.v. Ἀβαντίς p. 3.1 Meineke

Ἀβαντίς· ἡ Εὔβοια· ὡς Ἡσίοδος ἐν Αἰγιμίου δευτέρῳ περὶ Ἰοῦς·

νήσῳ ἐν Ἀβαντίδι δίῃ·
τὴν πρὶν Ἀβαντίδα κίκλησκον θεοὶ αἰὲν ἐόντες,
Εὔβοιαν δὲ βοός μιν ἐπώνυμον ὠνόμασε Ζεύς

233 [295 MW] Philodemus *De pietate* B 5215–26 Obbink

ἕνα δὲ ὀ[φθαλμὸν] καὶ ὀδόν̣[τα μόνον ἐ]χούσας [πάσας Αἰσ]χύλος ἐν̣ [Φορκίσιν] (Fr. 262 vi Radt) λέγει καὶ [ὁ τὸν Αἰγι]μιὸν ποή[σας· παρὰ] δ' οὖν Ἡσι̣ό̣[δωι τῶν] Φόρκου γε[γονυιῶν Μέδου]σα μὲν ἔ[τεκε...] †κ̣ενταναι† [τὸν χρυσ]οῦν ἄο[ρ ἐν] ταῖς χερ]σ[ὶ]ν [ἔχο]ν<τ>α (*Theog.* 283).

and the goddess gave him tireless strength, nor did
sleep
fall upon his eyes, and he kept watch steadfast
forever

231 Pseudo-Apollodorus, *Library*

Hera asked Zeus for the cow for herself and set as its guard all-seeing Argus, who Pherecydes says was the son of Arestor, . . . Cercops (scil. says that he was the son) of Argus and of Asopus' daughter Ismene.

232 Stephanus of Byzantium, *Geographical Lexicon*

"Abantis": Euboea; as Hesiod in book 2 of *Aegimius* says about Io:

in the holy island of Abantis;
which earlier the gods who always are used to call
Abantis,
but Zeus named it Euboea with the name of a cow[22]

233 Philodemus, *On Piety*

Aeschylus in [*The Daughters of Phorcys*] and the author of the *Aegimius* say that they (i.e. the Graeae) [all] have a single [eye] and only one tooth. Well then, in Hesiod, among Phorcys' [daughters, Medusa bore] †kentana† who held a [golden] sword [in his hands] (i.e. Chrysaor, *Theog.* 283) . . .

[22] The name of Euboea is derived here from the word for "cow," βοῦς.

234 [297 MW] Ps. Apollod. *Bibl.* 2.[23]1.5 (p. 57.13 Wagner)

Ἀμυμώνη δὲ ἐκ Ποσειδῶνος ἐγέννησε Ναύπλιον . . . ἔγημε δέ, ὡς μὲν οἱ τραγικοὶ λέγουσι, Κλυμένην τὴν Κατρέως, ὡς δὲ ὁ τοὺς νόστους γράψας (Fr. 1 Bernabé, Fr. 11 West), Φιλύραν, ὡς δὲ Κέρκωψ, Ἡσιόνην, καὶ ἐγέννησε Παλαμήδην Οἴακα Ναυσιμέδοντα.

235a, b [298 MW]

(a) Plutarch *Theseus* 20

πολλοὶ δὲ λόγοι. . .ἔτι λέγονται καὶ περὶ τῆς Ἀριάδνης. . .οἱ μὲν γὰρ ἀπάγξασθαί φησιν αὐτὴν ἀπολειφθεῖσαν ὑπὸ τοῦ Θησέως, οἱ δ' εἰς Νάξον ὑπὸ ναυτῶν κομισθεῖσαν Ὠνάρῳ τῷ ἱερεῖ τοῦ Διονύσου συνοικεῖν, ἀπολειφθῆναι δὲ τοῦ Θησέως ἐρῶντος ἑτέρας·

δεινὸς γάρ μιν ἔτειρεν ἔρως Πανοπηΐδος Αἴγλης.

τοῦτο γὰρ τὸ ἔπος ἐκ τῶν Ἡσιόδου Πεισίστρατον ἐξελεῖν φησιν Ἡρέας ὁ Μεγαρεύς (*FGrHist* 486 F 1)...χαριζόμενον Ἀθηναίοις.

(b) Athen. 13.4 p. 557a

...νομίμως δ' αὐτὸν γῆμαι Μελίβοιαν τὴν Αἴαντος μητέρα. Ἡσίοδος δέ φησιν καὶ Ἵππην καὶ Αἴγλην, δι'

234 Pseudo-Apollodorus, *Library*

Amymone bore Nauplius to Poseidon . . . According to the tragic poets, he married Catreus' daughter Clymene; according to the author of the *Nostoi*, Philyras; according to Cercops, Hesione; and he begot Palamedes, Oeax, and Nausimedon.

235a, b

(a) Plutarch, *Life of Theseus*

Many other stories . . . are also told about Ariadne . . . Some say that she hanged herself when she was abandoned by Theseus, others that she was brought to Naxus by sailors and married Onarus, the priest of Dionysus, and that she was abandoned by Theseus, who was seized by desire for another woman:

> for a terrible desire for Panopeus' daughter Aegle
> was wearing him down.

Hereas of Megara says that Peisistratus removed this line from the works of Hesiod . . . to do a favor to the Athenians.

(b) Athenaeus, *Scholars at Dinner*

that he (i.e. Theseus) married Meliboea, the mother of Ajax, legally. Hesiod adds Hippe, and Aegle too, for whose

ἦν καὶ τοὺς πρὸς Ἀριάδνην ὅρκους παρέβη, ὥς φησι Κέρκωψ.

236 [299 MW] Schol. Ap. Rhod. 3.587 (pp. 235.24–236.3 Wendel), de Aeeta et Phryxo

ἄγγελόν φησιν Ἑρμῆν ὑπὸ τοῦ Διὸς πεμφθῆναι κελεύοντα δέξασθαι τὸν Φρίξον, ἵνα τὴν Αἰήτου θυγατέρα γήμῃ. ὁ δὲ τὸν Αἰγίμιον ποιήσας διὰ ‹τὸ› δέρας αὐτὸν αὐθαιρέτως φησὶ προσδεχθῆναι. λέγει δέ, ὅτι μετὰ τὴν θυσίαν ἁγνίσας τὸ δέρας οὕτως ἔστειχεν εἰς τοὺς Αἰήτου δόμους, τὸ κῶας ἔχων.

‹τὸ› Ambros. B 98 sup., ed. princ.

237 [300 MW] Schol. Ap. Rhod. 4.816 (p. 293.20–25 Wendel)

ὁ τὸν Αἰγίμιον ποιήσας ἐν δευτέρῳ φησίν, ὅτι ἡ Θέτις εἰς λέβητα ὕδατος ἔβαλλεν τοὺς ἐκ Πηλέως γεννωμένους, γνῶναι βουλομένη εἰ θνητοί εἰσιν . . . · καὶ δὴ πολλῶν διαφθαρέντων ἀγανακτῆσαι τὸν Πηλέα καὶ κωλῦσαι τὸν Ἀχιλλέα ἐμβληθῆναι εἰς λέβητα.

238 [301 MW] Athen. 11.109 p. 503c-d

καὶ ὁ τὸν Αἰγίμιον δὲ ποιήσας, εἴθ' Ἡσίοδός ἐστιν ἢ Κέρκωψ ὁ Μιλήσιος (= Hesiodus T79),

ἔνθά ποτ' ἔσται ἐμὸν ψυκτήριον, ὄρχαμε λαῶν

sake he violated his oaths to Ariadne, as Cercops says.[23]

236 Scholium on Apollonius Rhodius' *Argonautica*

He (i.e. Apollonius Rhodius) says that Hermes was sent as a messenger by Zeus to order him (i.e. Aeetes) to receive Phrixus so that he could marry Aeetes' daughter. The author of the *Aegimius* says that he received him hospitably of his own accord because of the fleece. He says that after the sacrifice he cleaned the fleece and walked in this way to Aeetes' house, wearing the fleece.

237 Scholium on Apollonius Rhodius' *Argonautica*

The author of the *Aegimius* says in book 2 that Thetis cast the children she bore to Peleus into a cauldron of water since she wanted to find out whether they were mortal . . . And after many had been destroyed, Peleus became annoyed and prevented Achilles from being cast into the cauldron.

238 Athenaeus, *Scholars at Dinner*

and the author of the *Aegimius*, whether it is Hesiod or Cercops of Miletus (= Hesiod T79):

here one day will be my place of refreshment, oh
leader of men

[23] Cf. Fr. 243.

CARMINA ALIA

ΕΠΙΚΗΔΕΙΟΝ ΕΙΣ ΒΑΤΡΑΧΟΝ: Cf. T1

ΟΡΝΙΘΟΜΑΝΤΕΙΑ: Cf. T80

ΠΕΡΙ ΤΑΡΙΧΩΝ: Cf. T81

ΚΕΡΑΜΕΙΣ: Cf. T82

FRAGMENTA INCERTAE SEDIS

239 [60 MW; 71 H] Schol. Pind. *Pyth.* 3.52(b) (II pp. 70.14–71.3 Drachmann), de Coronide

ἱστορεῖται γάρ, ὅτι τὴν Ἴσχυος μεῖξιν ἐδήλωσεν αὐτῷ (sc. τῷ Ἀπόλλωνι) ὁ κόραξ, παρὸ καὶ δυσχεράναντα

---

[24] From the *Catalogue of Women* (cf. Fr. 53–54, 164)? But in this fragment Asclepius is the son of Coronis, whereas in the *Cata-*

OTHER POEMS

DIRGE FOR BATRACHUS: See T1

BIRD OMENS: See T80

ON PRESERVED FOODS: See T81

THE POTTERS: See T82

UNPLACED FRAGMENTS

Coronis' Betrayal of Apollo

239[24] Scholium on Pindar's *Pythians*

For the story is told that the raven revealed her (i.e. Coronis') intercourse with Ischys to him (i.e. to Apollo), whereupon he

logue (Fr. 53–54, cf. also Fr. 157) he is the son of Arsinoe, the daughter of Perieres' son Leucippus. So perhaps from the *Great Ehoiai*?

ἐπὶ τῇ ἀγγελίᾳ ἀντὶ λευκοῦ μέλανα αὐτὸν ποιῆσαι . . . τὸν δὲ περὶ τὸν κόρακα μῦθόν φησι (sc. Ἀρτέμων *FGrHist* 569 F 5) καὶ Ἡσίοδον μνημονεύοντα λέγειν οὕτως·

τῆμος ἄρ᾽ ἄγγελος ἦλθε κόραξ ἱερῆς ἀπὸ δαιτὸς
Πυθὼ ἐς ἠγαθέην καί ῥ᾽ ἔφρασεν ἔργ᾽ ἀΐδηλα
Φοίβῳ ἀκερσεκόμῃ, ὅτι Ἴσχυς γῆμε Κόρωνιν
Εἰλατίδης, Φλεγύαο διογνήτοιο θύγατρα

240 [61 MW; *24H] Schol. Pind. *Pyth.* 3.38(c) (II p. 68.10 Drachmann), de Coronide

νήπιος, ὃς τὰ ἑτοῖμα λιπὼν ἀνέτοιμα διώκει

241 [135 MW;*5H] P.Cair. 45624

....]τ̣ρηλιτ̣ε̣α̣[..]..α̣.ουνε̣[
....]Ἄβας· ὃ̣ δ̣᾽ ἄ̣ρ̣᾽ Ἀκρίσιον τέ̣[κεθ᾽ υἱόν.
.... Πε]ρσῆα, τὸν εἰς ἅλα λά[ρνακι
.... ἀ]νέτειλε Διὶ χρυσει[
....].η̣ Περσῆα φίλον τ̣[
τοῦ δὲ καὶ] Ἀνδρομέδας Κηφη̣[ίδος ἐξεγένοντο
Ἀλκαῖος Σ]θένελός τε βίη τ᾽ [Ἠλεκτρυωνείη

---

25 The passage in the Pindar poem for which the scholium cites this line tells the story of Coronis, hence von Blumenthal connected it with that story in the *Catalogue of Women*; but cf. the note to Fr. 239. Perhaps, given its edifying nature, from *The Precepts of Chiron*, as Hopfner suggested?

26 From the *Catalogue of Women*? But lines 1–8 of this frag-

became annoyed at the news and made it black instead of white . . . He (i.e. Artemon of Pergamon) says that Hesiod too recounts the story about the raven and says the following:

At that time a messenger came, a raven, from the
holy feast
to sacred Pytho and reported unseen deeds
to unshorn Phoebus: that Ischys had slept with
Coronis—
he Elatus' son, her the daughter of Zeus-born
Phlegyas

240[25] Scholium on Pindar's *Pythians*

fool, who rejects the available and pursues the
unavailable

Acrisius' Daughter Danae, Mother of Perseus, Who Begot Alcaeus, Sthenelus, and Electryon

241[26] Cairo papyrus

] [
] Abas. He begot Acrisius [as his son.
] Perseus, whom into the sea in a box [
] made rise up for Zeus the golden[
] dear Perseus [5
From him and] from Cepheus' daughter Andromeda
[were born
Alcaeus] and Sthenelus and [Electryon's] force

ment duplicate the content of Fr. 77, lines 1–15, and lines 9–11 that of Fr. 136, lines 10–18. Perhaps, then, from the *Great Ehoiai*, as Hirschberger suggested?

....]ηνος τικτειν̣ερ̣[
....]ι̣ παρὰ βουσὶν̣(·)υ̣[
..... Τη]λ̣εβ̣όησιν ε̣τ̣[.(·)]ε[
.... Ἀ]μφιτρύων̣[..].[

2 ὃ δ' ἄρ' Page, fin. Edgar 3–4 Edgar 6–7 Merkelbach
10–11 Edgar

242 [136 MW;*6H] P. Oxy. 2501

].[ ]μεγ̣α̣σ̣θ[ενε-
]ν[ ]α̣ν̣ [ἐ]πήρατο̣ν̣ [εἶδος ἔχουσαν
[].[καὶ Κ]οίρανον υἱέ̣ας ἐ̣[σθλούς
]θ[ ]ια καὶ Ἀντιφάτη̣ν̣[
]Μ̣αν̣τ̣[ώ ...].[.]ην Προνόην τεκ[
]..ρα[ ]Θε[ο]κλύμενος γε.[
]ε̣υχ[ ].η[...]ν̣ Πολύιδος ἀμ[ύμων
]η̣[ ].[.] ὑπ' Ἴλιο[ν] ἠνεμό̣ε̣[σσαν
Ἀ]γαμέμνονι καὶ Μ[ενελάωι
]ς̣ καλλισφύρου Ἀρ[γειώνης
].ρα Περικλυμέ̣νω[ι
].[..]τ̣α θεῶν ἄπο μήδ[εα εἰδώς
Ἀγ]αμέμνο[ν.] καὶ Μ[ενελα-
]σιν̣ ἅμ' ἔ[σ]π̣ετο θει[
].[κ]ούρην̣ κ....ουκ̣[
].. Ὀϊ<κ>λῆα μεγάθυμ[ον
]ε̣.[Π]οσειδάωνι ἄνακτ[ι
]υ̣.[ ]πολέων ἡγήτορ[α λαῶν
]ασ̣[ ].ι φίλον μακάρ[εσσι θεοῖσι

OTHER FRAGMENTS

] give birth [
] beside oxen [
] Teleboans [
] Amphitryon [

The Descendants of Melampus

242[27] Oxyrhynchus papyrus

] mighty [
] her, [who had] a lovely [form
] and Coeranus, [fine] sons,
] and Antiphates
] Manto [ ] Pronoe [
] Theoclymenus [
] excellent Polyidus
] towards windy Ilion
] to Agamemnon and [Menelaus
] of the beautiful-ankled Argive woman
] to Periclymenus
] skilled in counsels from the gods
] Agamemnon and Menelaus
] together he accompanied [
] maiden [
] great-spirited Oeclees
] to lord Poseidon
] commander of many people
] dear to the blessed gods

[27] Probably from the same papyrus as Fr. 241 and quite possibly from the same work. From the *Catalogue of Women* or *Great Ehoiai*?

1 West 2–3, 7–19 Lobel

243 [147 MW] Athen. 13.4 p. 557a

Ἴστρος γοῦν ἐν τῇ τεσσαρεσκαιδεκάτῃ τῶν Ἀττικῶν (*FGrHist* 334 F 10) καταλέγων τὰς τοῦ Θησέως γενομένας γυναῖκάς φησιν τὰς μὲν αὐτῶν ἐξ ἔρωτος γεγενῆσθαι, τὰς δ' ἐξ ἁρπαγῆς, ἄλλας δ' ἐκ νομίμων γάμων· ἐξ ἁρπαγῆς μὲν Ἑλένην Ἀριάδνην Ἱππολύτην καὶ τὰς Κερκυόνος καὶ Σίνιδος θυγατέρας, νομίμως δ' αὐτὸν γῆμαι Μελίβοιαν τὴν Αἴαντος μητέρα. Ἡσίοδος δέ φησιν καὶ Ἵππην καὶ Αἴγλην, δι' ἣν καὶ τοὺς πρὸς Ἀριάδνην ὅρκους παρέβη, ὥς φησι Κέρκωψ.

244 [148(a) MW] Ps. Eratosthenes *Catast.* 32 (p. 162 Robert, 37 Olivieri); cf. Hyg. *Astr.* 2.34

Ὠρίων. τοῦτον Ἡσίοδός φησιν Εὐρυάλης τῆς Μίνωος καὶ Ποσειδῶνος εἶναι, δοθῆναι δὲ αὐτῷ δωρεὰν ὥστε ἐπὶ τῶν κυμάτων πορεύεσθαι καθάπερ ἐπὶ τῆς γῆς.

245 [149 MW] Diodorus 4.85.4–5

ἔνιοι δὲ λέγουσι σεισμῶν μεγάλων γενομένων διαρραγῆναι τὸν αὐχένα τῆς ἠπείρου καὶ γενέσθαι τὸν πορθμὸν διειργούσης τῆς θαλάττης τὴν ἤπειρον ἀπὸ τῆς νήσου. Ἡσίοδος δ' ὁ ποιητής φησι τοὐναντίον ἀναπεπταμένου τοῦ πελάγους Ὠρίωνα προσχῶσαι τὸ κατὰ τὴν Πελωρίδα κείμενον ἀκρωτήριον καὶ τὸ τέμε-

OTHER FRAGMENTS

Theseus' Wives

243 Athenaeus, *Scholars at Dinner*

Istrus in book 14 of his *Attic History* gives a catalogue of the women who became wives of Theseus, and says that some of them became so out of sexual desire, others because he carried them off, and still others in lawful marriage: those he carried off, Helen, Ariadne, Hippolyta, and the daughters of Cercyon and Sinis; lawfully, that he married Meliboea, the mother of Ajax. Hesiod adds Hippe, and Aegle too, for whose sake he violated his oaths to Ariadne, as Cercops says.[28]

Orion (Fr. 244–46)

244[29] Pseudo-Eratosthenes, *Catasterisms*

"Orion": Hesiod says he was the son of Minos' daughter Euryale and of Poseidon, and that he received the gift of walking on the waves just like upon the land.

245[30] Diodorus Siculus, *Library*

Some people say that when great earthquakes occurred, an isthmus of land was torn apart and the strait (i.e. of Sicily) was created by the sea coming to separate the mainland (i.e. Italy) from the island (i.e. Sicily). The poet Hesiod says the opposite: that where there had previously been an open expanse of sea, Orion heaped up the promontory which lies opposite Peloris and built the sacred precinct of

[28] Cf. Fr. 235 (b). [29] From the *Astronomy*?
[30] From the *Astronomy*?

νος τοῦ Ποσειδῶνος κατασκευάσαι, τιμώμενον ὑπὸ τῶν ἐγχωρίων διαφερόντως. ταῦτα δὲ διαπραξάμενον εἰς Εὔβοιαν μεταναστῆναι κἀκεῖ κατοικῆσαι· διὰ δὲ τὴν δόξαν ἐν τοῖς κατ' οὐρανὸν ἄστροις καταριθμηθέντα τυχεῖν ἀθανάτου μνήμης.

246 [148(b) MW] Schol. in Germanici Aratea p. 93.19 Breysig

Aristomachus ait Hyriea quendam Thebis voto petisse, ut filium haberet. penes quem Iovis et Mercurius et Neptunus in hospitio devenerunt imperaveruntque ei, hostiam deiceret uti filius nasceretur. cuius pelle bovis detracta dei in eam urinam fecere, iussuque Mercurii terra obruta; unde supra dictus sit natus, quem Oriona adpellaverunt. †inlatone in astris. similem originem refert Hesiodus.

inlatone vel *inlationem* codd.: *inlatus a Iove* Breysig

247 [176 MW; *8 H] Schol. Eur. *Or.* 249 (I p. 123.8–21 Schwartz)

Στησίχορός (Fr. 223 Page) φησιν ὡς θύων τοῖς θεοῖς Τυνδάρεως Ἀφροδίτης ἐπελάθετο· διὸ ὀργισθεῖσαν τὴν θεὸν διγάμους τε καὶ τριγάμους καὶ λειψάνδρους αὐτοῦ τὰς θυγατέρας ποιῆσαι. . .καὶ Ἡσίοδος δέ·

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31 The story implies the derivation of Orion's name from οὖρον, "urine."

32 From the *Catalogue of Women*? But these lines duplicate

Poseidon, which is held in particular honor by the natives. After having accomplished this he migrated to Euboea and settled there; and because of his fame he is numbered among the stars in the sky, and has achieved immortal remembrance.

246 Scholium on Germanicus' translation of Aratus' *Phenomena*

Aristomachus says that a certain Hyrieus from Thebes prayed to have a son. Zeus, Hermes, and Poseidon came to stay with him as his guests and ordered him to slay a sacrificial animal so that a son would be born. When the ox-hide had been stripped off, the gods urinated into it, and at Hermes' command it was covered up with earth; and from this the man mentioned above was born, whom they called Orion.[31] †. . .† in the stars. Hesiod tells of a similar origin.

Tyndareus' Daughters

247[32] Scholium on Euripides' *Orestes*

Stesichorus says that when Tyndareus was sacrificing to the gods he forgot Aphrodite; the goddess became angry at this and made his daughters twice-married and thrice-married and husband-leavers. . . . And Hesiod too:

information provided by Fr. 19 and it is not clear where they could have fit in. Moreover, the manuscripts to this passage vary and it is uncertain whether the original reading of line 3 was Timandra (the same name as Fr. 19.9, 31) or Peisandra. Perhaps, then, from the *Great Ehoiai*?

τῇσιν δὲ φιλομμειδὴς Ἀφροδίτη
ἠγάσθη προσιδοῦσα, κακὴν δέ σφ' ἔμβαλε φήμην.
Τιμάνδρη μὲν ἔπειτ' Ἔχεμον προλιποῦσ' ἐβεβήκει,
ἵκετο δ' ἐς Φυλῆα φίλον μακάρεσσι θεοῖσιν·
ὣς δὲ Κλυταιμήστρη <προ>λιποῦσ' Ἀγαμέμνονα δῖον
Αἰγίσθῳ παρέλεκτο καὶ εἵλετο χείρον' ἀκοίτην·
ὣς δ' Ἑλένη ἤσχυνε λέχος ξανθοῦ Μενελάου

2 κακὴν—φήμην codd.: κακῇ—φήμῃ Schwartz

248 [175 MW; *9 H] Schol. Soph. *El.* 539 (p. 128 Papageorgios), de filiis Helenae

Ἡσίοδος·

ἣ τέκεθ' Ἑρμιόνην δουρικλειτῷ Μενελάῳ·
ὁπλότατον δ' ἔτεκεν Νικόστρατον ὄζον Ἄρηος

249 [203 MW; *25 H] Nicolaus Damascenus (*FGrHist* 90 F 24) in *Excerptis de virtut.* 1.339.16 Büttner-Wobst

ὅτι ἐδόκει φρονήσει τὸ τῶν Ἀμυθαονιδῶν γένος τὸ παλαιὸν ἐν τοῖς Ἕλλησι πρωτεύειν, ὥσπερ καὶ Ἡσίοδός φησιν ἐν τούτοις·

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33 In the *Catalogue of Women* (Fr. 155, lines 94ff.), the birth of Helen's daughter, Hermione, is followed immediately after by

Smile-loving Aphrodite
was angry with them when she saw them, and she
cast bad repute upon them.
Then Timandra left behind Echemus and ran away,
and came to Phyleus, who was dear to the blessed
gods;
so too, Clytemestra, leaving behind godly
Agamemnon,
lay beside Aegisthus and preferred a worse husband;
so too Helen shamed the marriage-bed of blond
Menelaus

Helen's Children: Hermione and Nicostratus

248[33] Scholium on Sophocles' *Electra*

Hesiod:

she[34] bore Hermione to spear-famed Menelaus,
and last of all she bore Nicostratus, scion of Ares

249 Nicolaus of Damascus, *Histories*

for it was in (scil. prophetic) intellect that the descendents of Amythaon were thought to be first among the Greeks in ancient times, as Hesiod too says in these lines:

Zeus' decision to end the heroic age; the first line of this fragment duplicates Fr. 155, lines 94–95, and it is not clear where one could place the second line (even assuming that it followed the first line directly, although ὁπλότατον, "last of all," may suggest that other children were named in one or more intervening lines which have been lost). From the *Great Ehoiai* perhaps?

[34] I.e Helen.

ἀλκὴν μὲν γὰρ ἔδωκεν Ὀλύμπιος Αἰακίδῃσι,
νοῦν δ' Ἀμυθαονίδαις, πλοῦτον δ' ἔπορ' Ἀτρεΐδῃσι.

250 [233 MW; *22 H] *Etymol. Gen.* s. v. τριχάϊκες

τριχάϊκες· . . . Ἡσίοδος δὲ διὰ τὸ τριχῇ αὐτοὺς (scil. Δωριεῖς) οἰκῆσαι·

πάντες δὲ τριχάϊκες καλέονται
οὕνεκα τρισσὴν γαῖαν ἑκὰς πάτρης ἐδάσαντο

251 [234 MW;*16 H] Strabo 7.7.2, de Lelegibus

μάλιστα δ' ἄν τις Ἡσιόδῳ πιστεύσειεν οὕτως περὶ αὐτῶν εἰπόντι·

ἤτοι γὰρ Λοκρὸς Λελέγων ἡγήσατο λαῶν,
τοὺς ῥά ποτε Κρονίδης Ζεὺς ἄφθιτα μήδεα εἰδὼς
λεκτοὺς ἐκ γαίης ΛΑΟΥΣ πόρε Δευκαλίωνι

252a, b [241 MW]

(a) Schol. Ap. Rhod. 4.259 (pp. 273.26–274.3 Wendel), de reditu Argonautarum

Ἡσίοδος δὲ καὶ Πίνδαρος ἐν Πυθιονίκαις (4. 25ss.) καὶ Ἀντίμαχος ἐν Λύδῃ (Fr. 65 Wyss, Fr. 76 Matthews) διὰ

35 The word for "people" (λαός) seems here to be connected with that for "stone" (λᾶας).

for valor the Olympian gave to the sons of Aeacus,
intelligence to Amythaon's, and wealth he granted to
Atreus'.

The Dorians

250 The *Etymologicum Genuinum*

"the three-fold ones": . . . Hesiod, because they (i.e. the Dorians) dwelt divided into three parts:

they are all called the three-fold ones
because they divided the land into three parts far
from their fatherland

The Lelegans

251 Strabo, *Geography*

one should give most credence to Hesiod, who says about them (i.e. the Lelegans),

For Locrus led the Lelegan people,
whom once Cronus' son Zeus, who knows eternal
counsels,
gave to Deucalion, pebble-people[35] gathered up from
the earth

The Return of the Argonauts

252a, b Scholia on Apollonius Rhodius' *Argonautica*

(a) Hesiod and Pindar in his *Pythians* and Antimachus in *Lyde* say that they (i.e. the Argonauts) came through

τοῦ Ὠκεανοῦ φασιν ἐλθεῖν αὐτοὺς εἰς Λιβύην, καὶ βαστάσαντας τὴν Ἀργὼ εἰς τὸ ἡμέτερον πέλαγος <παρα>γενέσθαι.

<παρα>γενέσθαι Schwartz

(b) Schol. Ap. Rhod. 4.282 (p. 281.1–2 Wendel)

Ἡσίοδος δὲ διὰ Φάσιδος αὐτοὺς ἐκπεπλευκέναι λέγει.

253 [303 MW] Clemens *Strom.* 5.14.129 (II, p. 414 Stählin-Früchtel)

ἀλλὰ καὶ Ἡσίοδος δι' ὧν γράφει συνᾴδει τοῖς προειρημένοις·

μάντις δ' οὐδ' εἷς ἐστιν ἐπιχθονίων ἀνθρώπων
ὅστις ἂν εἰδείη Ζηνὸς νόον αἰγιόχοιο

254 [304 MW] Plutarchus *De defectu oraculorum* 11 p. 415c-d; cf. Auson. *Eclog.* 22 Green et Epigramm. Bobiens. 62 (p. 76 Speyer)

ὁ δ' Ἡσίοδος οἴεται καὶ περιόδοις τισὶ χρόνων γίγνεσθαι τοῖς δαίμοσι τὰς τελευτάς· λέγει γὰρ ἐν τῷ τῆς Ναΐδος προσώπῳ καὶ τὸν χρόνον αἰνιττόμενος·

ἐννέα τοι ζώει γενεὰς λακέρυζα κορώνη
ἀνδρῶν ἡβώντων· ἔλαφος δέ τε τετρακόρωνος·
τρεῖς δ' ἐλάφους ὁ κόραξ γηράσκεται· αὐτὰρ ὁ φοῖνιξ

the Ocean to Libya, and that they reached our sea (i.e. the Mediterranean) by carrying the Argo.

(b) Hesiod says that they sailed out through Phasis.

253[36] Clement of Alexandria, *Miscellanies*

But Hesiod too in what he writes agrees with what was said earlier:

there is not even one seer among human beings on
the earth
who could know the mind of aegis-bearing Zeus

254[37] Plutarch, *The Obsolescence of Oracles*

Hesiod thinks that death comes to divine spirits in certain periods of time. For he says, speaking in the character of a Naead and indicating the length of time with a puzzle,

A screaming crow lives for nine generations
of men who have reached puberty; a deer is four
crows;
the raven grows old at three deer; then the phoenix

[36] From the *Melampodia*, as Rzach suggested?

[37] From *The Precepts of Chiron* (cf. Fr. 162.2–3), as Bergk suggested?

ἐννέα τοὺς κόρακας· δέκα δ' ἡμεῖς τοὺς φοίνικας
νύμφαι ἐυπλόκαμοι, κοῦραι Διὸς αἰγιόχοιο.

255 [305 MW; *11 H] Schol. T Hom. *Il.* 18.570c[1] (IV p. 557.25–29 Erbse) "λίνον"

καὶ Ἡσίοδος·

Οὐρανίη δ' ἄρ' ἔτικτε Λίνον πολυήρατον υἱόν·
ὃν δή, ὅσοι βροτοί εἰσιν ἀοιδοὶ καὶ κιθαρισταί,
πάντες μὲν θρηνεῦσιν ἐν εἰλαπίναις τε χοροῖς τε,
ἀρχόμενοι δὲ Λίνον καὶ λήγοντες καλέουσιν

256 [306 MW; *12 H] Clemens *Strom.* 1.4.25 (II, p. 16.13 Stählin-Früchtel)

Ἡσίοδος γὰρ τὸν κιθαριστὴν Λίνον

παντοίης σοφίης δεδαηκότα

εἰπὼν καὶ ναύτην οὐκ ὀκνεῖ λέγειν σοφόν, "οὔτέ τι ναυτιλίης σεσοφισμένον" (*Op.* 649) γράφων.

257 [307 MW] Schol. Hom. *Od.* 4.231 (I p. 196.3–5 Dindorf)

διαφέρει ὁ Παιήων Ἀπόλλωνος, ὡς καὶ Ἡσίοδος μαρτυρεῖ·

εἰ μὴ Ἀπόλλων Φοῖβος ὑπὲκ θανάτοιο σαώσαι
ἢ αὐτὸς Παιήων, ὃς ἁπάντων φάρμακα οἶδεν

at nine ravens; and we at ten phoenixes,
we beautiful-haired nymphs, daughters of aegis-
holding Zeus. 5

Linus (Fr. 255–56)

255 Scholium on Homer's *Iliad*

"Linus": and Hesiod,

Ourania bore Linus, her lovely son,
whom all mortals, as many as are bards and lyre-
players,
lament at banquets and dances,
and beginning and ending they call upon Linus

256 Clement of Alexandria, *Miscellanies*

For Hesiod, who calls the lyre-player Linus

him who was knowing in all kinds of expertise

does not hesitate to call even a sailor expert when he writes that he "had no expertise at all in seafaring" (*Works and Days* 649).

257 Scholium on Homer's *Odyssey*

Paeon is different from Apollo, as Hesiod too testifies:

if Phoebus Apollo were not to rescue from death,
nor Paeon himself, who knows the remedies of all

258 [308 MW] Clemens *Protr.* 7.73.3 (I p. 55.25 Stählin); Clemens *Strom.* 5.114.112 (II, p. 402.10 Stählin)

ταύτῃ δὲ καὶ ὁ Ἀσκραῖος αἰνίττεται Ἡσίοδος τὸν θεόν·

> αὐτὸς γὰρ πάντων βασιλεὺς καὶ κοίρανός ἐστιν,
> ἀθανάτων τέ οἱ οὔ τις ἐρήρισται κράτος ἄλλος

τέ οἱ Buttmann: τε ὁδ' cod. Clem. *Prot.*: σέο δ' cod. Clem. *Strom.*

259 [309 MW] *Epim. Hom.* ε 104 Dyck

Ἡσίοδος·

> δῶρα θεῶν μακάρων πλῆσθαι χθονί

260 [310 MW] Clemens *Strom.* 1.6.36 (II p. 24.2 Stählin-Früchtel)

καὶ Ἡσίοδος·

> Μουσάων, αἵ τ' ἄνδρα πολυφραδέοντα τιθεῖσι
> θέσπιον αὐδήεντα

261a, b [311 in app. MW]

(a) Schol. Strozz. in Germanici Aratea p. 185.4 Breysig

Phaethontem Solis et Clymenes filium esse dixerunt et quia paternos currus adfectans sibi atque mundo concremationis detrimenta conflixerit et a Iove fulmine percus-

OTHER FRAGMENTS

258 Clement of Alexandria, *Protreptic*

In this way the Ascraean too, Hesiod, alludes in a hidden way to God:

for himself he is king and ruler over all,
and of the immortals no other one contends with him
for supremacy

259 *Homeric Parsings*

Hesiod:

the gifts of the blessed gods came near to the ground

260 Clement of Alexandria, *Miscellanies*

and Hesiod:

of the Muses, who make a man very eloquent,
one who speaks divinely

Phaethon (Fr. 261–62)

261a, b[38] Scholia on Germanicus' translation of Aratus' *Phenomena*

(a) They said that Phaethon was the son of Helios and Clymene and in trying to master his father's chariot he inflicted a harmful conflagration upon himself and the universe, was struck down by Zeus' thunderbolt and fell

[38] From the *Astronomy*?

sus in Eridanum deciderit fluvium—sic Hesiodus refert—et a Sole patre inter sidera conlocatus.

(b) Schol. Strozz. in Germanici Aratea p. 174.6 Breysig, de Heridano

Hesiodus autem dicit inter astra conlocatum propter Phaethonta.

262a, b [311 MW]

(a) Hyginus *Fab.* 154 Phaethon Hesiodi

...harum lacrimae, ut Hesiodus indicat, in electrum sunt duratae; Heliades tamen nominantur. sunt autem Merope Helie Aegle Lampetie Phoebe Aetherie Dioxippe.

(b) Lactantius Placidus *Narrat. fabul. Ovid. Met.* 2 fab. 2–3 p. 638.7–10 Magnus

sorores Phaethontis Phaethusa Lampetie Phoebe casum fratris cum deflent, deorum misericordia in arbores populos mutatae sunt. lacrimae rerum, ut Hesiodus et Euripides (ed. *Phaethon* pp. 23–24 Diggle) indicant, in electrum conversae sunt ac fluxisse dicuntur.

263 [312 MW] Aelianus *Var. hist.* 12.20 p. 368 Wilson

λέγει Ἡσίοδος τὴν ἀηδόνα μόνην ὀρνίθων ἀμελεῖν ὕπνου καὶ διὰ τέλους ἀγρυπνεῖν· τὴν δὲ χελιδόνα οὐκ

into the river Eridanus—this is how Hesiod tells the story—and was placed by his father Helios among the stars.

(b) But Hesiod says that it (i.e. the constellation of Eridanus) was placed among the stars near to Phaethon.

262a, b[39]

(a) Hyginus, *Genealogies*

Hesiod's Phaethon: . . . their tears, as Hesiod indicates, hardened into amber; yet they are called the Heliads. They are Merope, Helie, Aegle, Lampetia, Phoebe, Aetherie, and Dioxippe.

(b) Lactantius Placidus, *Narrations of Ovid's Myths*

While Phaethon's sisters, Phaethusa, Lampetie, and Phoebe, were mourning their brother's death, the gods took pity on them and they were transformed into poplar trees. Their tears, as Hesiod and Euripides indicate, were changed into amber and are said to have poured forth.

263 Aelian, *Miscellany*

Hesiod says that the nightingale is the only bird that neglects to sleep and stays awake the whole time, while the

[39] From the *Astronomy*? Cf. also Fr. 98.24.

εἰς τὸ παντελὲς ἀγρυπνεῖν, καὶ ταύτῃ δὲ ἀπολωλέναι τοῦ ὕπνου τὸ ἥμισυ. τιμωρίαν δὲ ἄρα ταύτην ἐκτίνουσι διὰ τὸ πάθος τὸ ἐν Θράικῃ κατατολμηθὲν τὸ ἐς τὸ δεῖπνον ἐκεῖνο τὸ ἄθεσμον.

ἀμελεῖν codd.: ἀμοιρεῖν Duker ταύτῃ Korais: ταύτην codd.

264 [313 MW] Ps. Ammonius *De adf. vocab. diff.* 354 p. 92.9–11 Nickau

καὶ Ἡσίοδος τελευτῆσαί φησί τινα

πρωΐ μάλ' ἠΐθεον

265 [314 MW] Schol. A Hom. *Il.* 11.155b (III p. 155.72–73 Erbse) "ὡς δ' ὅτε πῦρ ἀΐδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ"

ὡς Ἡσίοδος·

τῆλε γὰρ ἀξυλίῃ κατεπύθετο κήλεα νηῶν

266 [315 MW; 48 H] *Etymol. Gen.* s.v. λαρόν λ 36 Colonna, λ 36 Alpers

Ἡσίοδος·

οὐκέτι δὴ βαίνουσι λαροῖς ποσίν

«prima syllaba vocis λαρός longa est. igitur aut βαίνουσι traiciendum aut lacuna post hanc vocem statuenda» MW

swallow does not stay awake completely yet for her too half her sleep is lost. They undergo this punishment for the suffering ventured in Thrace with regard to that lawless feast.[40]

264 Pseudo-Ammonius, *On Similar and Different Words*

and Hesiod says that someone died

very untimely, a young man

265 Scholium on Homer's *Iliad*

"as when destructive fire falls upon a dense forest": as Hesiod:

for far away the ships' timbers were rotting for lack of wood

266 The *Etymologicum Genuinum*

Hesiod:

no longer do they walk on dainty feet[41]

[40] A euphemistic reference to the myth of Philomela, Procne, Tereus, and Itys.

[41] The meter of this line is questionable and the citation may be corrupt or incomplete.

267 [316 MW] Schol. A Hom. *Il.* 24.624 (V p. 626.77–80 Erbse) "ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα" σημειοῦνταί τινες, ὅτι Ἡσίοδος ἐποίησεν·

ὤπτησαν μὲν πρῶτα, περιφραδέως δ' ἐρύσαντο

268 [317 MW; *29 H] Galenus *De placitis Hippocr. et Plat.* III 2.17 (I p. 182.13–16 De Lacy) = Chrysippus Fr. 906 (*SVF* II p. 254.11)

τῶν δ' ἐξ Ἡσιόδου παραγραφέντων ὑπὸ Χρυσίππου παμπόλλων καὶ αὐτῶν ὄντων ἀρκέσει μοι δυοῖν ἢ τριῶν ἐπιμνησθῆναι παραδειγμάτων ἕνεκα·

τοῦ{δε} γὰρ ἀέξετο θυμὸς ἐνὶ στήθεσσι φίλοισι

269 [318 MW; *30 H] ibid. (I p. 182.18 De Lacy)

καὶ

οἷον ἐνὶ στήθεσσι χόλον θυμαλγέ' ἔχουσα

270 [319 MW; 114 H] Strabo 7.7.10

οἱ δὲ Πελασγοὶ τῶν περὶ τὴν Ἑλλάδα δυναστευσάντων ἀρχαιότατοι λέγονται. . .ὁ δ' Ἡσίοδος

Δωδώνην φηγόν τε, Πελασγῶν ἕδρανον, ᾗεν

OTHER FRAGMENTS

267 Scholium on Homer's *Iliad*

"and they roasted carefully and drew off": some people mark this line with a critical sign, because Hesiod wrote,

first they roasted, then they drew off carefully

268 Galen, *On the Opinions of Hippocrates and Plato*

Of the passages from Hesiod cited by Chrysippus, very many as they are, it will suffice for me to recall two or three as examples:

for his spirit was increased in his dear breast

269 Galen, *On the Opinions of Hippocrates and Plato*

and,

she, possessing such spirit-paining anger in her breast

270[42] Strabo, *Geography*

The Pelasgians are said to be the most ancient of those who held power around Greece . . . Hesiod:

he came to Dodona and the oak, seat of the
Pelasgians

[42] From the *Catalogue of Women*? Cf. Fr. 181.

271 [321 MW] Harpocratio E 130 p. 111 Keaney, p. 133.18 Dindorf

ἔργα νέων. τοῦτο καὶ Ὑπερείδης ἐν τῷ κατ' Αὐτοκλέους (Fr. 57 Jensen) Ἡσιόδου φησὶν εἶναι. παροιμία τίς ἐστιν, ἣν ἀνέγραψε καὶ Ἀριστοφάνης ὁ γραμματικὸς (Aristoph. Byz. Fr. 358 Slater) οὕτως ἔχουσαν·

ἔργα νέων, βουλαὶ δὲ μέσων, εὐχαὶ δὲ γερόντων

272 [322 MW] Porphyrius *De abstinentia* 2.18 (p. 148.13 Nauck)

καὶ τὸν Ἡσίοδον οὖν εἰκότως τὸν τῶν ἀρχαίων θυσιῶν νόμον ἐπαινοῦντα εἰπεῖν·

ὥς κε πόλις ῥέζῃσι, νόμος δ' ἀρχαῖος ἄριστος

273 [323 MW] Schol. Nicandr. *Ther.* 452 (p. 185 Crugnola)

καὶ Ἡσίοδος·

χρὴ δέ σε πατρὶ < > κτίλον ἔμμεναι

274 [324 MW] Ps. Plato, *Epist.* 11. 359a

συμβουλεῦσαι μέντοι ἔχω σοί τε καὶ τοῖς οἰκισταῖς, ὃ εἰπόντος μὲν ἐμοῦ, φησὶν Ἡσίοδος, δόξαι ἂν εἶναι φαῦλον,

OTHER FRAGMENTS

271[43] Harpocration, *Lexicon of the Ten Orators*

"deeds of young men": Hyperides too in his speech against Autocles says that this comes from Hesiod. It is a proverb which Aristophanes the grammarian (i.e. of Byzantium) wrote in the following form:

> deeds are of the young, counsels of the middle-aged,
> prayers of the old

272[44] Porphyry, *On Abstinence*

and thus Hesiod, praising the custom of ancient sacrifices, quite rightly said,

> howsoever the city performs sacrifice, ancient custom
> is the best

273[45] Scholium on Nicander's *Theriaca*

and Hesiod:

> you must to your father < > be gentle

274 Pseudo-Plato, *Letter*

I have some advice to give to you and to the city's founders which, as Hesiod says, if I said it, would seem trivial,

[43] From the *Precepts of Chiron*? Or the *Great Works*?
[44] From the *Precepts of Chiron*? Or the *Great Works*?
[45] From the *Precepts of Chiron*? Or the *Great Works*?

χαλεπὸν δὲ νοῆσαι

εἰπόντος μὲν ἐμοῦ φαῦλον, χαλεπὸν δὲ νοῆσαι sic fragmentum e testimonio excerpsit Wilamowitz, sed fines loci Hesiodei qui adfertur incerti sunt

275 [325 MW] Photius *Bibl.* 279, p. 535b 38 Bekker

τὸ δὲ "κνισᾶν ἀγνιὰς" παρὰ Ἡσιόδῳ τοῖς θεοῖς θύειν λέγει.

276 [326 MW] Pollux 3.19

"ἀγαπητὴ" θυγάτηρ ἡ μονογενὴς καθ' Ἡσίοδον.

277 [327 MW] Audacis Excerpta, *Gramm. Lat.* VII p. 332 Keil

qui primum his observationibus in componendis carminibus usi sunt? Phemonoe dicitur Apollinis vates prima per insaniam ita locuta, cuius Hesiodus meminit.

278 [328 MW] Schol. AT Hom. *Il.* 21.528b[1] (V p. 248.77 Erbse) "πεφυζότες"

ὅθεν

ἄφυζαν

τὸν λέοντα Ἡσίοδος εἶπεν.

275 Photius, *Library*

the phrase

fill the streets with the aromas of burnt sacrifice

in Hesiod means to sacrifice to the gods.

276 Pollux, *Onomasticon*

beloved

daughter is the only-born one according to Hesiod.

277 Audax, *Excerpts from the Books* (scil. on Grammar) *of Scaurus and Palladius*

Who were the first ones who made use of these observations in composing their poems? Phemonoe, the priestess of Apollo, is said to have been the first to speak in this way, because of insanity; Hesiod mentions her.

278 Scholium on Homer's *Iliad*

"fleeing": Hesiod called the lion

unfleeing

[46] The last four words are certainly intended by Pseudo-Plato as a citation from (Pseudo-)Hesiod, but it is uncertain how much of the rest of this sentence is to be assigned to the quoting author, how much to the quoted one.

279 [329 MW] Strabo 8.5.3

Ἡσιόδου δέ, ὅτι τὸ *βριθὺ καὶ βριαρὸν*

βρῖ

λέγει.

280 [330 MW] Tzetzes, *Exeges. Iliad.* p. 4.9 Hermann

καὶ ἕτεροι δὲ πλεῖστοι, ὥσπερ καὶ Ποσειδώνιος ὁ Ἀπολλωνιάτης (Fr. 235 Blau) ὁ *τῷ* Ἡσιόδῳ *μέμψιν ἐπάγων ὡς παραφθείραντί τινας τῶν* Ὁμήρου λέξεων *τὸν* Οἰλέα " Ἰλέα" *εἰπόντι καὶ τὸν νήδυμον*

ἤδυμον

καὶ ἄλλα ἄττα τοιαῦτα, τῆς Ὁμηρικῆς *ἐπεμελήθησαν ἐξηγήσεως.*

281 [331 MW] Schol. Philostrat. *Heroic.* p. 464 Boissonade

εὑρίσκεται δὲ καὶ παρ' Ἡσιόδῳ *μόνῳ. . .*

ὅτων

282 [332 MW] *Epim. Hom. α* 253 Dyck

Ἡσίοδος δὲ τὸ

Πρόκριν

279 Strabo, *Geography*

and Hesiod, because he says, instead of *βριθύ* ("burdensome") and *βριαρόν* ("burly"),

βρῖ ("bur")

280 Tzetzes on Homer's *Iliad*

And many others dedicated themselves to Homeric exegesis, like Posidonius of Apollonia, who criticized Hesiod for having corrupted some Homeric usages, saying "Ileus" instead of "Oileus" (Fr. 176), and

ἥδυμον ("sweet")

instead of *νήδυμον* ("sweet"), and some others like this.

281 Scholium on Philostratus' *Heroicus*

and it is found in Hesiod alone . . . :

ὅτων ("of those who")

282 *Homeric Parsings*

and Hesiod the name

Procris

παρὰ τὸ κρίσις, πρόκρισις, πρόκρισιν, καὶ ἐν συγκο-
πῇ Πρόκριν.

283 [333 MW; *31 H] Pollux 1.231

καὶ

φυλλοχόος μήν

... ὡς Ἡσίοδος.

284 [335 MW; *32 H] Lesbonax περὶ σχημάτων Fr. 2 p. 178.8 Blank

καὶ παρ' Ἡσιόδῳ

δαϊζομένοιο πόληος

δαϊζομένοιο Ruhnken: δαϊζομένου codd.

285 [337 MW] Schol. E Hom. *Od.* 7.104 (I p. 332.9–13 Dindorf) "αἳ μὲν ἀλετρεύουσι μύλης ἔπι μήλοπα καρπόν"

οἱ δέ, ὅτι τὸ ἔριον ἐπὶ τοῦ μηροῦ ἔστρεφον· μύλη γὰρ καὶ τὸ ἄκρον τοῦ μηροῦ. καὶ Ἡσίοδος γάρ φησι τό

ἀλετρεύουσι μύλης ἔπι μήλοπα καρπόν,

ἐπὶ τῆς ἠλακάτης τῆς στρεφομένης δίκην μύλης· μήλοπα γὰρ τὸν τῶν προβάτων καρπόν, ἤτοι τὸν μαλλόν.

derived from *krisis* ("judgment"), *prokrisis* ("preference") and in abbreviated form Procris.[47]

283 Pollux, *Onomasticon*

and

leaf-shedding month

... as for example Hesiod.

284 Lesbonax, *On Rhetorical Figures*

and in Hesiod,

as the city was being rent

285 Scholium on Homer's *Odyssey*

"some (scil. of the women) grind apple-colored grain on a handmill" (*Od.* 7.104): some (scil. say) that they were winding wool on their thighs; for μύλη (handmill) is also the end of the thigh. For Hesiod too says

they grind appled-colored grain on a handmill,

applied to a spindle which is turned like a handmill. For (scil. they say,) apple-colored is the produce of the sheep, namely wool.

[47] Procris' name is connected etymologically here with πρόκρισις ("preference").

286a, b [339 MW; 113 H]

(a) *Etymol. Symeonis* α 356 L.-L. (cf. *Etymol. Gen.* α 232)

ὡς παρ' Ἡσιόδῳ

ἀκαλὰ προχέων

προχέων cod. Voss. in textu, προρρέων in margine

(b) Steph. Byz. s. v. Παρθένιος p. 503.21 Meineke

Παρθένιος· ποταμὸς ἐν μέσῳ τῆς Ἀμαστριανῶν πόλεως ῥέων. ἐκλήθη δὲ. . .διὰ τὸ ἠρεμαῖον καὶ παρθενῶδες τοῦ ῥεύματος·

ὣς ἀκαλὰ προρέων ὡς ἁβρὴ παρθένος εἶσιν

287 [340 MW] Strabo 13.1.12 de Priapo

ἀπεδείχθη δὲ θεὸς οὗτος ὑπὸ τῶν νεωτέρων· οὐδὲ γὰρ Ἡσίοδος οἶδε Πρίαπον.

288 [341 MW] Schol. Hom. *Od.* 19.34 (II p. 670.21–23 Dindorf) "λύχνον"

τῷ δὲ παρ' ἡμῖν καλουμένῳ λύχνῳ τοὺς ἥρωας χρωμένους ὁ ποιητὴς οὐκ εἰσάγει οὐδὲ Ἡσίοδος μέμνηται.

286a, b

(a) the *Etymologicum of Symeon*

as in Hesiod

pouring forth gently

(b) Stephanus of Byzantium, *Geographical Lexicon*

"Parthenius": a river flowing in the middle of the city of Amastris. It was named . . . because of the gentleness and maidenliness of its flow[48]:

flowing forth gently as a graceful maiden walks

287 Strabo, *Geography*

He (i.e. Priapus) was proclaimed a god by people in more modern times. For Hesiod too is ignorant of Priapus.

288 Scholium on Homer's *Odyssey*

"lamp": The poet (i.e. Homer) does not introduce the heroes making use of what is called a lamp in our times, nor does Hesiod mention it.

[48] The name of the river is connected etymologically here with παρθένος, "maiden."

289 [342 MW] Arg. Soph. *Oed. Reg.* ii

ὅτι δὲ νεώτερον τὸ τοῦ "τυράννου" ὄνομα δῆλον· οὔτε γὰρ Ὅμηρος οὔτε Ἡσίοδος οὔτε ἄλλος οὐδεὶς τῶν παλαιῶν τύραννον ἐν τοῖς ποιήμασιν ὀνομάζει.

FRAGMENTA DUBIA

290 [122 MW] Natalis Comes *Mythologiae* 8.22 (p. 479 ed. Patav. 1616)

alii Oeneum patrem Inachi fuisse putarunt, quare fuit Oenides ab Hesiodo in sacro sermone ita appellatus:

> Ἴναχος Οἰνείδης Κρονίδῃ πολὺ φίλτατον ὕδωρ
> Inachus Oenides coelo gratissimus amnis

291 [265 MW] Natalis Comes *Mythologiae* 7.1 (p. 370 ed. Patav. 1616)

fama est Herculem in Triphyliam regionem Eleorum profectum habuisse controversiam de voracitate cum Lepreo Pyrgei filio, ut inquit Hesiodus in Ceycis nuptiis; atque cum uterque bovem in epulas occidisset, Lepreus nihilo fuit tardior aut imparatior edendo inventus. sed cum post epulas ventum esset ad pugnam ob indignationem aemulae virtutis, Lepreus cecidit ob vim Herculeam.

292 [214 MW] Schol. D Hom. *Il.* 6.35 (p. 256 van Thiel)

Ἀχιλλεὺς ἐπὶ τῶν Τρωϊκῶν πολέμων πορθῶν τὰς περι-

OTHER FRAGMENTS

289 Argument to Sophocles' *Oedipus the King*

It is clear that the word "tyrant" is more modern. For neither Homer nor Hesiod nor any of the other ancients uses the term "tyrant" in his poems.

DOUBTFUL FRAGMENTS

290 Natale Conti,[49] *Mythologies*

Others thought that Oeneus was the father of Inachus, so that he was called "Oeneus' son" in sacred discourse by Hesiod, thusly:

> Inachus, Oeneus' son, by far the dearest water to
> Cronus' son

291 Natale Conti, *Mythologies*

According to legend, when Heracles set out for Triphylia, a district of Elis, he had a competition in gluttony with Lepreus, the son of Pyrgeus, as Hesiod says in *The Wedding of Ceyx*; and after each one had killed an ox for his meal, Lepreus turned out to be not at all slower or less ready to eat. But after dinner they came to blows because of each one's resentment at his rival's virtue, and Lepreus fell victim to Hercules' force.

292 Scholium on Homer's *Iliad*

During the Trojan War, Achilles plundered the cities

[49] Renaissance mythographer (1520–80).

οἴκους πόλεις τῆς Ἰλίου ἀφίκετο εἰς τὴν πάλαι Κολώνειαν, νυνὶ δὲ Πήδασον καλουμένην. ἀπεγνωκότος δὲ αὐτοῦ τὴν εἰς τέλος πολιορκίαν καὶ μέλλοντος ἀναχωρεῖν, φασὶ παρθένον ἐντὸς οὖσαν τοῦ τείχους ἐρασθῆναι τοῦ Ἀχιλλέως καὶ λαβοῦσαν μῆλον ἐπιγράψαι, καὶ ῥίψαι εἰς τὸ μέσον τῶν Ἀχαιῶν. ἦν δὲ οὕτως ἐπιγεγραμμένον·

Μὴ σπεῦδε, Ἀχιλλεῦ, ἕως ἂν Κολώνειαν ἕλῃς·
ὕδωρ γὰρ οὐκ ἔνεστι, διψῶσι κακῶς.

τὸν δὲ Ἀχιλλέα οὕτως ἐπιμείναντα ἑλεῖν τὴν πόλιν τῇ τοῦ ὕδατος ἐνδείᾳ. ἱστορεῖ Δημήτριος †ἀσκητής.

Κολώνειαν: μὲν Μονηΐαν YQXR: μὲν Μομηνίαν A ἕως ἂν Κολώνειαν: πρὶν Μονηΐαν YQR: πρὶν Μονηνίαν A ἱστορεῖ Δημήτριος καὶ Ἡσίοδος Y: ἡ ἱστορία παρὰ Δημητρίῳ καὶ Ἡσιόδῳ QXRA

293a, b, c [338 MW]

(a) Plutarchus *De Stoicorum repugnantiis* 8, p. 1034e

πρὸς τὸν εἰπόντα

μηδὲ δίκην δικάσῃς, πρὶν ἄμφω μῦθον ἀκούσῃς

ἀντέλεγεν ὁ Ζήνων (Fr. 78, I p. 23 *SVF*) . . .

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[50] Metrically, these lines cannot belong to Hesiod.

[51] The last word of this scholium is corrupt in the one manuscript that has this reading; all the other manuscripts attribute the

which lay around Ilion. He arrived at one which used to be called Coloneia and is now called Pedasus; he decided against an unconditional siege and was just about to leave, when, they say, a maiden within the walls who was seized by desire for Achilles took an apple and wrote onto it and threw it into the midst of the Achaeans. What was written on it was,

> Do not rush off, Achilles, before you capture
> Coloneia.
> For there is no water in it; they are terribly thirsty.[50]

Achilles remained and captured the city because of its lack of water. The story is in Demetrius the †practicer†.[51]

293a, b, c[52]

(a) Plutarch, *On Stoic Self-Contradictions*

against the man who said,

> do not pass judgment before you hear the speech of
> both

Zeno replied . . .

story to "Demetrius and Hesiod." It is unclear which Demetrius is meant: perhaps Demetrius of Phaleron (Fr. 157 SOD = Fr. 207 Wehrli) or Demetrius of Scepsis (Fr. 32 Gaede).

[52] From the *Precepts of Chiron*? But other authors attribute the same words to Sisyphus and Pittheus or to Democritus.

(b) Aristoph. *Vespae* 725

ἦ που σοφὸς ἦν ὅστις ἔφασκεν· "πρὶν ἂν ἀμφοῖν
μῦθον ἀκούσῃς,
οὐκ ἂν δικάσαις".

(c) Cicero ad Attic. 7.18.4

ego autem etsi illud ψευδησιόδειον—ita enim putatur—observo, μηδὲ δίκην . . .

sed cf. Theophr. apud Schol. Eur. *Hipp.* 264 (II p. 39.7–8 Schwartz); Ps. Phocyl. 87; *Corp. Paroem. Gr.* II p. 759.14–15 (Mantissa proverb. 2.6)

294 [343 MW] Galenus *De placitis Hippocr. et Plat.* III 8.11–14 (I p. 226.4–22 De Lacy) = Chrysippus Fr. 908 (*SVF* II p. 257.10–28)

ἐκ ταύτης ἔριδος ἣ μὲν τέκε φαίδιμον υἱὸν
Ἥφαιστον τέχνῃσιν ἄνευ Διὸς αἰγιόχοιο
ἐκ πάντων παλάμῃσι κεκασμένον Οὐρανιώνων·
αὐτὰρ ὅ γ' Ὠκεανοῦ καὶ Τηθύος ἠυκόμοιο
κούρῃ νόσφ' Ἥρης παρελέξατο καλλιπαρήου
ἐξαπαφὼν Μῆτιν καίπερ πολύιδριν ἐοῦσαν·
συμμάρψας δ' ὅ γε χερσὶν ἑὴν ἐγκάτθετο νηδύν,
δείσας μὴ τέξῃ κρατερώτερον ἄλλο κεραυνοῦ·
τούνεκά μιν Κρονίδης ὑψίζυγος αἰθέρι ναίων
κάππιεν ἐξαπίνης. ἣ δ' αὐτίκα Παλλάδ' Ἀθήνην
κύσατο· τὴν μὲν ἔτικτε πατὴρ ἀνδρῶν τε θεῶν τε

(b) Aristophanes, *Wasps*

Indeed the man was wise who said, "Before you hear the speech of both you should not pass judgment."

(c) Cicero, Letter to Atticus

Even if I comply with that pseudo-Hesiodic (for that is what they think) "do not (scil. pass) judgment" . . .

294 Galen, *On the Opinions of Hippocrates and Plato*

Out of this strife she[53] bore an illustrious son,
by her devices, without aegis-holding Zeus: Hephaestus,
expert with his skilled hands beyond all of Sky's descendants.
But he[54] bedded beside the daughter of Ocean and
beautiful-haired Tethys, apart from beautiful-cheeked Hera,
deceiving Metis, shrewd though she is.
Grabbing her with his hands he put her down into his belly,
fearing lest she bear something else stronger than the thunderbolt;
for this reason Cronus' high-throned son, who dwells in the aether,
suddenly swallowed her down. At once she became pregnant
with Pallas Athena: her the father of men and of gods bore

[53] Hera. [54] Zeus.

πὰρ κορυφήν, Τρίτωνος ἐπ' ὄχθῃσιν ποταμοῖο.
Μῆτις δ' αὖτε Ζηνὸς ὑπὸ σπλάγχνοις λελαθυῖα
ἧστο, Ἀθηναίης μήτηρ, τέκταινα δικαίων,
πλεῖστα θεῶν εἰδυῖα καταθνητῶν τ' ἀνθρώπων.
†ἔνθα θεὰ παρέλεκτο Θέμις† παλάμαις περὶ πάντων
ἀθανάτων ἐκέκασθ' οἳ Ὄλύμπια δώματ' ἔχουσιν,
αἰγίδα ποιήσασα φοβέστρατον ἔντος Ἀθήνης·
σὺν τῇ ἐγείνατό μιν, πολεμήϊα τεύχε' ἔχουσαν.

2 τέχνῃσιν fortasse corruptum

295 [355 MW] Schol. Stat. *Theb.* 3.483 (pp. 169.23–170.4 Jahnke)

rationem redditurus est, unde concessum sit avibus futura praedicere. . .prima opinio est ab Hesiodo: futura praedicere quia supernus conditor orbis, cum chaos figuraret in semina, hanc illis potestatem concessit.

296 [356 MW] Iosephus *Antiqu. Iud.* 1.108

Ἡσίοδος τε καὶ Ἑκαταῖος (*FGrHist* 1 F 35) καὶ Ἑλλάνικος (*FGrHist* 4 F 202) καὶ Ἀκουσίλαος (*FGrHist* 2 F 46) καὶ πρὸς τούτοις Ἔφορος (*FGrHist* 70 F 238) καὶ Νικόλαος (*FGrHist* 90 F 141) ἱστοροῦσι τοὺς ἀρχαίους ζήσαντας ἔτη χίλια.

by his head on the banks of the river Triton.
Metis then was sitting concealed down in Zeus' entrails,
Athena's mother, builder of what is just,
who of the gods and mortal human beings knows the most. 15
†Then the goddess Themis bedded beside him†. With her skilled hands she was expert beyond all
the immortals who have their mansions on Olympus;
she made the aegis, Athena's army-frightening breastplate:
together with that he bore her, wearing her warlike armor.

295 Scholium on Statius' *Thebaid*

He[55] is going to explain why it is granted to birds to predict future events. . . . The first opinion is from Hesiod: that they predict future events because the supreme founder of the world granted them this ability when he was shaping chaos into the elements.

296 Josephus, *Jewish Antiquities*

Hesiod and Hecataeus and Hellanicus and Acusilaus and besides these Ephorus and Nicolaus relate that the ancients lived a thousand years.

[55] Statius, or Amphiaraus, the seer who speaks the lines in Statius' poem which are being commented on here? From the *Bird Omens*? Or from the *Melampodia*?

297 [357 MW] Schol. Pind. *Nem.* 2.1 (III p. 31.7–12 Drachmann) de rhapsodis

Φιλόχορος δὲ (*FGrHist* 328 F 212) ἀπὸ τοῦ συντιθέναι καὶ ῥάπτειν τὴν ᾠδὴν οὕτω φησὶν αὐτοὺς (scil. τοὺς ῥαψῳδούς) προσκεκλῆσθαι. δηλοῖ δὲ ὁ Ἡσίοδος λέγων·

> ἐν Δήλῳ τότε πρῶτον ἐγὼ καὶ Ὅμηρος ἀοιδοὶ
> μέλπομεν, ἐν νεαροῖς ὕμνοις ῥάψαντες ἀοιδήν,
> Φοῖβον Ἀπόλλωνα χρυσάορον, ὃν τέκε Λητώ

298 [358 MW] Paraphrasis Lycophr. 822 (I, p. 71 Scheer)

πρῶτος Ἡσίοδος περὶ τῆς Ἑλένης τὸ εἴδωλον παρήγαγε.

299a, b [360 MW]

(a) Servius auctus in Verg. *Aen.* 4.484 (I pp. 552.22–553.2 Thilo, III p. 410.21–22 ed. Harvard.)

Hesiodus has Hesperidas Aeglen, Erytheam, Hesperethusam, Noctis filias, ultra Oceanum mala aurea habuisse dicit.

(b) Schol. Clem. *Protrept.* p. 302.34.303.2 Stählin

Ἑσπερίδες νύμφαι τινὲς νόμιοι οὕτω λεγόμεναι, αἱ φυλάττουσαι τὰ λεγόμενα χρύσεα μῆλα· "ἡ δὲ Ἐρύ-

297 Scholium on Pindar's *Nemeans*

Philochorus says that they (i.e. the rhapsodes) were called this from composing and stitching together their song. Hesiod indicates this when he says,

> In Delos then for the first time Homer and I, bards,
> sang, stitching together our song with new hymns,
> of Phoebus Apollo with his golden sword, whom Leto
> bore

298 Paraphrase of Lycophron's *Alexandra*

Hesiod was the first to introduce the phantom in connection with Helen.

299a,b

(a) Servius on Virgil's *Aeneid*

Hesiod says that these Hesperides, Aegle, Erythea, and Hesperethusa, the daughters of Night, kept the golden apples beyond Ocean.

(b) Scholium on Clement of Alexandria's *Protreptic*

The Hesperides are certain pastoral nymphs who bear this name, who guard the so-called golden apples:

θεια καὶ Ἑσπερέθουσα βοῶπις", ὥς φησιν Ἀπολ. λώνιος ὁ Ῥόδιος (4. 1427).

300a, b [361 MW]

(a) Plato *Resp.* 3. 390e

οὐδ' ἁστέον αὐτοῖς ὅτι

δῶρα θεοὺς πείθει, δῶρ' αἰδοίους βασιλῆας

(b) *Suda* δ 1451 (II p. 135.12 Adler)

"δῶρα—βασιλῆας". οἱ μὲν Ἡσιόδειον οἴονται τὸν στίχον. . .

301 [362 MW] Clemens *Strom.* 5.14.107.2 (II p. 397.21 Stählin)

Ἡσίοδος μὲν οὖν οὕτως περὶ αὐτῆς (sc. τῆς ἑβδόμης ἡμέρας) λέγει· "πρῶτον ἔνη τετράς τε καὶ ἑβδόμη ἱερὸν ἦμαρ" (*Op.* 770), καὶ πάλιν

ἑβδομάτῃ δ' αὖτις λαμπρὸν φάος ἠελίοιο

302 [363* MW] Apollonius Soph. *Lex. Hom.* p. 164.14 Bekker

ὡς καὶ Ἡλιόδωρος·

φοῖβον ὕδωρ ἐπάγων κέρασ' Ὠκεανοῖο ῥοῇσι

Ἡλιόδωρος codd.: Ἡσίοδος Villoison

"Erythea and cow-eyed Hesperethusa," as Apollonius Rhodius says.

300a, b

(a) Plato, *Republic*

nor should one sing to them that

gifts persuade gods, gifts reverend kings

(b) The *Suda*

"gifts . . . kings": some think that this line comes from Hesiod . . .

301 Clement of Alexandria, *Miscellanies*

Hesiod speaks in this way about it (i.e. the seventh day), "to begin with, the first, the fourth, and the seventh, a holy day" (*Works and Days* 770), and again,

on the seventh again, the bright light of the sun

302 Apollonius Sophista, *Homeric Lexicon*

as Heliodorus[56] too,

bringing pure water, he mixed it with Ocean's streams

[56] Villoison suggested emending the name to that of Hesiod.

303 [364 MW] Aristot. *Hist. Animal.* 8.18. 601a31–b3.

τὰ μὲν οὖν γαμψώνυχα. . .ὡς ἁπλῶς εἰπεῖν ἄποτα πάμπαν ἐστίν. ἀλλ' Ἡσίοδος ἠγνόει τοῦτο· πεποίηκε γὰρ τὸν τῆς μαντείας πρόεδρον ἀετὸν ἐν τῇ διηγήσει τῇ περὶ τὴν πολιορκίαν τὴν Νίνου πίνοντα.

304 [125* MW; 43 H] Hesych. ι 1185 (II p. 384 Latte)

Ἰὼ Καλλιθύεσσα

Καλλιθύεσσα ἐκαλεῖτο ἡ πρώτη ἱέρεια τῆς Ἀθηνᾶς.

305 [*39H] Ps. Apollod. *Bibl.* 3.32 = *Collectanea Alexandrina* pp. 71–72 Powell

τὰ ὀνόματα τῶν Ἀκταίωνος κυνῶν ἐκ τῶν <...> οὕτω·

δὴ νῦν καλὸν σῶμα περισταδόν, ἠύτε θηρός,
τοῦδε δάσαντο κύνες κρατεροί. πέλας † Ἄρκενα†
πρώτη.
< > μετὰ ταύτην ἄλκιμα τέκνα,
Λυγκεὺς καὶ Βαλίος πόδας αἰνετός, ἠδ' Ἀμάρυνθος
καί <κεν> τοὺς ὀνομαστὶ διηνεκέως καταλέξῃ
< > τότ' Ἀκταῖον κτεῖναι Διὸς ἐννεσίῃσι
πρῶτοι γὰρ μέλαν αἷμα πίον σφετέροιο ἄνακτος
Σπαρτός τ' Ὤμαργός τε Βορῆς τ' αἰψηροκέλευθος

---

[57] I.e. predators.

303 Aristotle, *History of Animals*

Birds with crooked talons[57] . . . in general do not drink at all. But Hesiod did not know this; for in his narrative about the siege of Nineveh he wrote that the eagle which presided at the divination was drinking.

304 Hesychius, *Alphabetical Collection of All Words*

Io Callithyessa

Callithyessa was the name of the first priestess of Athena.

305[58] Pseudo-Apollodorus, *Library*

The names of Actaeon's dogs from the < > as follows:

Now, standing around his beautiful body as though it were a beast's,
his strong dogs divided him up: nearby, †Arcena† first of all
< >, after her the mighty whelps
Lynceus and Balius, praised for its feet, and Amarynthus,
and those whom if you listed them by name from beginning to end
< > to kill Actaeon then by the plans of Zeus.
For the first to drink the black blood of their master were
Spartus and Omargus and swift-pathed Bores.

[58] Some scholars consider this fragment archaic and possibly Hesiodic, but most attribute it to the Hellenistic period.

οὗτοι δ' Ἀκταίου πρῶτοι φάγον αἷμά τ' ἔδαψαν
τοὺς δὲ μέτ' ἄλλοι πάντες ἐπέσσυθεν ἐμμεμαῶτες
{ἀργαλέων ὀδυνῶν ἄκος ἔμμεναι ἀνθρώποισιν}

1 θῆρες codd.: corr. Scaliger 2 τοῦ codd.: corr. Scaliger
4 βανός codd.: corr. Mitscherlich, Bergk 5 <κεν> Gallavotti
7 πρῶτοι Aegius: πρῶτος codd. πίον Scaliger: ἀπὸ codd.
8 Σπαρτός Aegius: παρτὸς codd. Ὦμαργός Bekker: ὣν ἀργὸς codd. 9 οὗτοι δ' Parisinus 2722, οὗ δ' ceteri
10 ἐπέσσυθεν Scaliger: ἐπέσσυθον codd.

306 [344 MW] Bacch. 5.191–94 Snell-Maehler

Βοιωτὸς ἀνὴρ τᾶδε φών[ησεν, γλυκειᾶν
Ἡσίοδος πρόπολος
Μουσᾶν, ὃν <ἂν> ἀθάνατοι τι[μῶσι, τούτῳ
καὶ βροτῶν φήμαν ἔπ[εσθαι.

193 ἂν add. Housman, Wilamowitz, Blass

These were the first to eat of Actaeon and to lap up
his blood,
and after these all the others rushed eagerly upon
him.
{to be a cure of terrible pains for human beings}[59]

306[60] Bacchylides, *Epinician Odes*

A Boeotian man spoke thus, Hesiod,
servant of the [sweet
Muses: "whomever the immortals honor, him
the fame of mortals too does follow."

[59] The last line does not seem to fit the context of the rest of the fragment.

[60] Bacchylides' quotation corresponds to nothing in Hesiod's extant poems or in the surviving fragments of poems attributed to him in antiquity. It may be a reference to a passage that has not survived from a lost poem; or it may be a very distant allusion to *Th* 81–97; or it may be a reminiscence of some other poet (cf. Theognis 169).

FRAGMENT CONCORDANCES

Most	Merkelbach-West or OCT	Hirschberger
1	1	1
2	5	2
3	2	-
4	3	-
5	4	-
6	6	-
7	7	3
8	8	42
9	9	4
10	10(a)	5
11	10(b)	-
12	10(d)	-
13	17(a)	11
14	17(b)	-
15a, b	18	-
16	19	-
17	20	-
18	22	14
19	23(a)	15

Most	Merkelbach-West or OCT	Hirschberger
20a, b	23(b), (b) in app.	-
21	24	-
22	25	16
23	26	17
24	27	18
25	28	-
26	15	-
27	30	20
28	320	22
29	32	23
30	31	24
31	33(a)	25
32	33(b)	-
33	35	26a
34	34	26c
35	37	27
36	40	28
37	38	-
38	68	-
39	69*	29
40	91	30
41	70	31
42	71	-
43	71	-
44	77*	*17
45	78	125
46	71A OCT	*1
47	73	*2

Most	Merkelbach-West or OCT	Hirschberger
48	75,76	*3,*4
49	72	-
50	74	-
51	72	-
52	49	41(b)
53a, b	50	Meg1,Meg2
54	53	-
55	51	Meg3
56	51	-
57	52	-
58	54(a)+57	Meg5, Meg 6
59a, b	54(c), (b)	-
60	58	Meg9
61	62	-
62	62	33(a)
63	62	33(b)
64	63	-
65	64	32
66	65	34
67	66	35
68	67(b)	36
69	43(a)	37
70	43(b)	-
71	43(c)	-
72	124	-
73	124	44
74	126	-
75	127	-
76a, b	128	45(a), (b)

Most	Merkelbach-West or OCT	Hirschberger
77	129	46
78	130	-
79	131	-
80	131	-
81	132	47
82	133	49
83	132 in app.	-
84	12	-
85	13	50
86	12	51
87	121	*33
88	137	54
89	140	-
90	141	56
91	142	-
92	144	58
93	145	59
94	145A OCT	60
95	146	61
96	138	-
97	151	62
98	150	63
99	150 in app.	-
100	152	-
101	153	-
102	153	-
103	155	-
104a, b	156	65
105	157	-

Most	Merkelbach-West or OCT	Hirschberger
106	139	-
107	139	-
108	158	*34
109	159	*35
110a, b, c	160	-
111	161	*15
112	162	-
113	167	88
114	164	-
115	163	-
116	166	66
117	165	72
118	169*	73
119	170*	74
120	171	75
121	177	79
122	179	81
123	185	82
124	181	87
125	182	-
126	183	-
127	183	-
128	184	-
129	184	-
130	188A OCT	-
131	244*	86
132	189	-
133	190	89
134	191	-

Most	Merkelbach-West or OCT	Hirschberger
135	192	-
136	193	90
137 a, b, c	194	-
138	195	91
139	-	-
140	229	93
141	230	-
142	219	-
143	226	-
144	222	-
145	205	95
146	206	*26
147	212(a)	-
148	207	-
149	208	-
150	209	97
151	210	-
152	212(b)+211	99+100
153	213	-
154 a, b, c, d, e	196 + 197 + 198 + 199 + 200	104 + 105 + 106 + 108 + 109
155	204	110
156	202	-
157	p. 190a OCT	-
158	215	101
159	216	-
160	217	102
161a, b	217A OCT + 346	-

Most	Merkelbach-West or OCT	Hirschberger
162	-	103
163	42	-
164	59	70
165	87	-
166	218	-
167	220	-
168	221	*10
169	223	-
170	224	-
171	225	-
172	227*	*20
173	228	*18
174	231	*21
175	232	-
176	235	112
177	236	124
178	237	-
179	239	116
180	238	-
181	240	115
182	180	111
183	41	*23
184	242	*28
185	246	-
186	247	-
187a, b	248, 249	Meg10, Meg11
188	250	-
189a, b	251(a), (b)	Meg12
190	252	Meg13

Most	Merkelbach-West or OCT	Hirschberger
191a, b, c	253	
192	254	Meg14
193	255	-
194a, b	256	-
195	257	-
196	258	Meg15
197a, b	259(a)	-
198	260	-
199a, b	261	-
200	262	-
201	363A	-
202	263	-
203	264*	-
204a, b, c, d, e	266(a), (b), (c), 267	-
205	268	-
206	270	-
207	271	-
208	272	-
209	274	-
210	273	-
211a, b	275	-
212	276	-
213	277	-
214	278	-
215	279	-
216	280	-
217a, b	282	-
218	283	

Most	Merkelbach-West or OCT	Hirschberger
219	284	-
220	285	-
221	286	-
222	287	-
223	288	-
224	289	-
225	290	-
226	290	-
227a, b	291	-
228	292	-
229	293	-
230	294	-
231	294	-
232	296	-
233	295	-
234	297	-
235a, b	298	-
236	299	-
237	300	-
238	301	-
239	60	71
240	61	*24
241	135	*5
242	136	*6
243	147	-
244	148(a)	-
245	149	-
246	148(b)	-
247	176	*8

Most	Merkelbach-West or OCT	Hirschberger
248	175	*9
249	203	*25
250	233	*22
251	234	*16
252a, b	241	-
253	303	-
254	304	-
255	305	*11
256	306	*12
257	307	-
258	308	-
259	309	-
260	310	-
261a, b	311 in app.	-
262a, b	311	-
263	312	-
264	313	-
265	314	-
266	315	48
267	316	-
268	317	*29
269	318	*30
270	319	114
271	321	-
272	322	-
273	323	-
274	324	-
275	325	-
276	326	-

Most	Merkelbach-West or OCT	Hirschberger
277	327	-
278	328	-
279	329	-
280	330	-
281	331	-
282	332	-
283	333	*31
284	335	*32
285	337	-
286a, b	339	113
287	340	-
288	341	-
289	342	-
290	122	-
291	265	-
292	214	-
293a, b, c	338	-
294	343	-
295	355	-
296	356	-
297	357	-
298	358	-
299a, b	360	-
300a, b	361	-
301	362	-
302	363*	-
303	364	-
304	125*	43
305	-	*39

Most	Merkelbach-West or OCT	Hirschberger
306	344	

Merkelbach-West or OCT	Most	Hirschberger
1	1	1
2	3	-
3	4	-
4	5	-
5	2	2
6	6	-
7	7	3
8	8	42
9	9	4
10(a)	10	5
10(b)	11	5.17-19
10(c) = 245	10.62	5.62
10(d)	12	-
10(e)	-	-
11 = 10.49-55	10.49-55	5.49-55
12	84, 86	–, 51
13	85	50
14 = 10.55-65	10.55-65	5.55-65
15	26	-
16 = 10.91-103	10.91-103	5.91-103
17(a)	13	11
17(b)	14	-
18	15a,b	-
19	16	-

Merkelbach-West or OCT	Most	Hirschberger
20	17	-
21	-	9
22	18	14
23(a)	19	15
23(b)	20a	-
23(b) in app.	20b	-
24	21	-
25	22	16
26	23	17
27	24	18
28	25	-
29	-	19
30	27	20
31	30	24
32	29	23
33(a)	31	25
33(b)	32	-
34	34	26c
35	33	26a
36 = 35.10-14	33.10-14	26b
37	35	27
38	37	-
39	-	-
40	36	28
41	183	*23
42	163	-
43(a)	69	37
43(b)	70	-
43(c)	71	-

Merkelbach-West or OCT	Most	Hirschberger
44	-	37.22-28
45	-	37.27-32
46	-	38
47	-	39
48	-	40
49	52	41(b)
50	53a,b	Meg1,2
51	55, 56	Meg3
52	57	-
53	54	-
54(a) + 57	58	Meg5,6
54(b)	59b	-
54(c)	59a	-
55	-	Meg8
56	-	Meg7
57: cf. 54(a)	58	Meg6
58	60	Meg9
59	164	70
60	239	71
61	240	*24
62	61, 62, 63	–, 33a, 33b
63	64	-
64	65	32
65	66	34
66	67	35
67(a)	-	36
67(b)	68	36
68	38	-
69*	39	29

Merkelbach-West or OCT	Most	Hirschberger
70	41	31
71	42, 43	-
71A	46	*1
72	49, 51	-
73	47	*2
74	50	-
75	48	*3
76	48	*4
77*	44	*17
78	45	125
79	-	53
80	-	*19
81	-	94
82	-	13
83	-	67
84	-	119
85	-	120
86	-	118
87	165	-
88	-	68
89	-	55
90	-	69
91	40	30
92	-	126
93	-	127
94	-	92
95	-	117
96	-	41a
97	-	7

Merkelbach-West or OCT	Most	Hirschberger
98	-	128
99	-	129
100	-	130
101	-	131
102	-	132
103	-	133
104	-	134
105	-	122
106	-	Meg4
107	-	135
108	-	136
109	-	137
110	-	138
111	-	139
112	-	*36
113	-	12
114	-	121
115	-	140
116	-	21
117	-	8
118	-	10
119	-	141
120	-	142
121	87	*33
122	290	-
123	10.17-19	5.17-19
124	72, 73	–, 44
125*	304	43
126	74	-

Merkelbach-West or OCT	Most	Hirschberger
127	75	-
128	76a,b	45a,b
129	77	46
130	78	-
131	79, 80	-
132	81	47
132 in app.	83	-
133	82	49
134	-	52
135	241	*5
136	242	*6
137	88	54
138	96	-
139	106, 107	-
140	89	-
141	90	56
142	91	-
143	-	57
144	92	58
145	93	59
145A	94	60
146	95	61
147	243	-
148(a)	244	-
148(b)	246	-
149	245	-
150	98	63
150 in app.	99	-
151	97	62

Merkelbach-West or OCT	Most	Hirschberger
152	100	-
153	101, 102	-
154	-	64
155	103	-
156	104a,b	65
157	105	-
158	108	*34
159	109	*35
160	110a, b, c	-
161	111	*15
162	112	-
163	115	-
164	114	-
165	117	72
166	116	66
167	113	88
168	-	-
169*	118	73
170*	119	74
171	120	75
172	-	76
173	-	77
174	-	78
175	248	*9
176	247	*8
177	121	79
178	-	80
179	122	81
180	182	111

Merkelbach-West or OCT	Most	Hirschberger
181	124	87
182	125	-
183	126, 127	-
184	128, 129	-
185	123	82
186	-	83
187	-	84
188	-	85
188A	130	-
189	132	-
190	133	89
191	134	-
192	135	-
193	136	90
194	137a,b,c	-
195	138	91
196	154a	104
197	154b	105
198	154c	106
199	154d	108
200	154e	109
201	-	107
202	156	-
203	249	*25
204	155	110
205	145	95
206	146	*26
207	148	-
208	149	-

Merkelbach-West or OCT	Most	Hirschberger
209	150	97
210	151	-
211	152	100
212(a)	147	-
212(b)	152	99
213	153	-
214	292	-
215	158	101
216	159	-
217	160	102
217A	161a	-
218	166	-
219	142	-
220	-	-
221	168	*10
222	144	-
223	169	-
224	170	-
225	171	-
226	143	-
227*	172	*20
228	173	*18
229	140	93
230	141	-
231	174	*21
232	175	-
233	250	*22
234	251	*16
235	176	112

Merkelbach-West or OCT	Most	Hirschberger
236	177	124
237	178	-
238	180	-
239	179	116
240	181	115
241	252a,b	-
242	184	*28
243	-	123
*244**	131	86
p. 190a post Fr. 245	157	-
245	-	-
246	185	-
247	186	-
248	187a	Meg10
249	187b	Meg11
250	188	-
251(a)	189a	Meg12
251(b)	189b	-
252	190	Meg13
253	191a,b,c	Meg14
254	192	-
255	193	-
256	194a, b	-
257	195	Meg15
258	196	-
259(a)	197a,b	-
259(b)	-	Meg16
260	198	-

Merkelbach-West or OCT	Most	Hirschberger
261	199a, b	-
262	200	-
263	202	-
264*	203	-
265	291	-
266(a)	204a	-
266(b)	204b,c	-
266(c)	204d	-
267	204e	-
268	205	-
269	-	-
270	206	-
271	207	-
272	208	-
273	210	-
274	209	-
275	211a,b	-
276	212	-
277	213	-
278	214	-
279	215	-
280	216	-
281	-	-
282	217a,b	-
283	218	-
284	219	-
285	220	-
286	221	-
287	222	-

Merkelbach-West or OCT	Most	Hirschberger
288	223	-
289	224	-
290	225, 226	-
291	227a,b	-
292	228	-
293	229	-
294	230, 231	-
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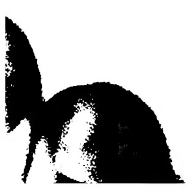

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